

DOCUMENT RESUME

ED 354 197

SO 022 828

TITLE Destination: Senegal. Video Guide.
INSTITUTION Peace Corps, Washington, DC. Office of World Wise Schools.
REPORT NO WWS-05T-90
PUB DATE 91
NOTE 92p.; For related documents, see SO 022 829-832. Accompanying videotape available from the producer; videotapes will be sent to the school librarian or media specialist.
AVAILABLE FROM Peace Corps of the United States of America, Office of World Wise Schools, 1990 K Street, N.W., Washington, DC 20526.
PUB TYPE Guides - Classroom Use - Teaching Guides (For Teacher) (052)
EDRS PRICE MF01/PC04 Plus Postage.
DESCRIPTORS Area Studies; Elementary Secondary Education; *Geographic Concepts; *Geography Instruction; *Multicultural Education; Social Studies; Thematic Approach; Videotape Recordings
IDENTIFIERS Global Education; *Peace Corps; *Senegal

ABSTRACT

This video guide was developed by the Peace Corps' Office of World Wise Schools. Activities that the guide describes are for use in a 3- to 5-day unit on Senegal, one of the Peace Corps' oldest countries of service. The activities are designed to present basic information on the geography of Senegal and explore aspects of Senegalese culture. Included in the guide are Level A, for grades three through five, Level B, for grades six through nine, and Level C, for grades 10 through 12. Each level includes worksheets and suggestions for using them. The guide presents resource packet goals and advice on using World Wise Schools videos. Thirty-six references and a list of organizations and individuals who provided information for the packet are included. (LBG)

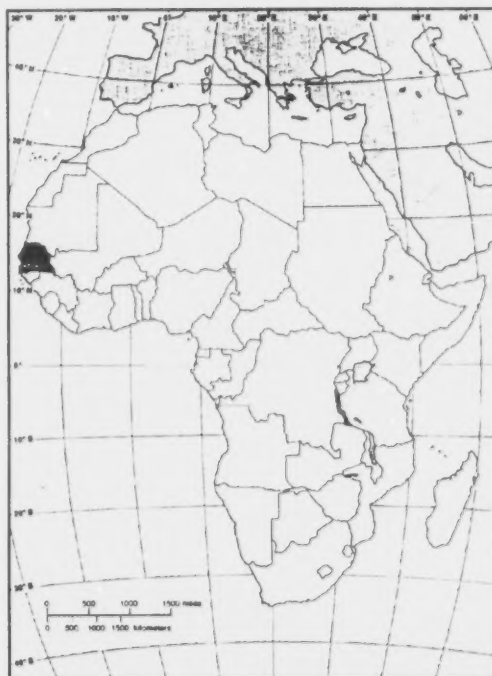
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SCHOOLS

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Destination: SENEGAL

VIDEO GUIDE

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DESTINATION: SENEGAL
VIDEO GUIDE

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TEACHER'S GUIDE

WORLD WISE SCHOOLS RESOURCE PACKET GOALS

When most people think of the Peace Corps of the United States of America, they think of American men or women sharing technical knowledge and expertise with people in developing countries. Sharing technical skills at the request of a host country is one of the organization's primary functions. However, Peace Corps is actually charged with three goals:

1. To help people of interested countries meet their needs for trained men and women,
2. To promote better understanding of the American people on the part of other people, and
3. To promote better understanding of other people on the part of the American people.

World Wise Schools resource packets aim to address the Third Goal by:

1. Providing basic information about the geography and culture of countries in which Peace Corps Volunteers serve,
2. Presenting information on the process and problems of development and the concept of mutual interdependence,
3. Providing a framework in which students can discover the similarities that exist between themselves and their international neighbors.

GOALS FOR "DESTINATION: SENEGAL"

The activities described in this video guide have been designed for a 3-5 day mini-unit on one of Peace Corps oldest countries of service: Senegal. Used in conjunction with the videotape "Destination: Senegal", these activities have been designed to:

1. Present basic information on the geography of Senegal,
2. Explore aspects of Senegalese culture.

Activities have been written for three grade levels, A (grades 3-5), B (grades 6-9), and C (grades 10-12). You are encouraged to select those tasks most appropriate for the interest and experience levels of your particular students, as well as those for which your schedule allows. For ease of selection, activities in this guide have been categorized first by grade level and then by topic.

As with all educational materials, evaluation and revision is an ongoing process. World Wise Schools welcomes comments on all of its materials, and encourages you to share with us the activities you or your colleagues have developed and found effective.

This packet contains materials written by Peace Corps Volunteers and others that represent their individual views.

USING WORLD WISE SCHOOLS VIDEOS

In order for your students to obtain the greatest possible benefit from viewing "Destination: Senegal", World Wise Schools suggests you follow the same format you use when showing other videotapes and films to your class:

Before presenting the video to your students:

1. Read the video description provided on the video jacket.
2. Watch the video at least once, noting the areas your students may find difficult to understand or which cover topics your class has previously studied.
3. Choose previewing and postviewing activities from the video jacket or video guide or develop activities of your own.

With your class:

4. Conduct the previewing activities of your choice.
5. Give a thumbnail sketch of the video's contents.
6. Assign a "while you watch" task.
7. Follow-up on previewing or "while you watch" tasks.
8. Conduct a postviewing activity.

"Destination: Senegal" can be used effectively as either an introduction or a conclusion to your study of Senegal or West Africa, or as an introduction to the topics covered in the video guide.

Please Note: As with the other World Wise Schools videotapes, "Destination: Senegal" has been sent to your school in care of the school librarian or media specialist. Please contact this person to obtain the video.

This resource packet has been developed by the
Office of World Wise Schools
of the
Peace Corps of the United States of America
Shirley Puchalski, Director
Margaret Legowski, Education Specialist

SUGGESTIONS FOR USING WORKSHEETS: LEVEL A GRADES 3-5

PURPOSE: TO PRACTICE BASIC MAP SKILLS WHILE REVIEWING THE LOCATION AND PHYSICAL FEATURES OF AFRICA AND SENEGAL

WORKSHEET: WORLD (p. 12)

- Using available globes and atlases, have students work in pairs to label and color the United States, your state, Africa, Senegal, France, and their Peace Corps Volunteer's country on the map of the world. Add major oceans. Determine distance in miles from your home state to Senegal, from your home state to your Peace Corps Volunteer's country, and from your Volunteer's country to Senegal.
- Ask a travel agent to come in and explain how they determine air routes to places like Senegal. Have students plot the route on their maps. If possible, make copies of flight schedules so students can practice reading tables.
- Divide the class into five groups, and assign each group a geographic area (Europe, Asia, North America/Central America, South America, Africa). Have students label a set of index cards with the names of the countries in that region (one country per card). Collect and shuffle the cards, then have students choose one. Ask students to make up two more index cards for the country they drew – one card for three facts about that country's geography, and another with three facts about its people/culture. Students can use the cards to play "Concentration", to make a bulletin board, or as study aids.
- Shuffle the country name cards and randomly distribute them so that every student has one. Have students group themselves by categories of your choice, eg., continents, hemispheres, English/Spanish/French speaking, and so on.

WORKSHEET: AFRICA - WHAT DO YOU KNOW? (pp. 13-14)

A condensed version of Susan Hall's thought-provoking article "Are You Going to Teach About Africa?" appears in Seymour Fersh's 1989 book *Learning about People and Cultures*. Although originally written in 1970, Hall's message is still relevant today. It is included at the end of the level A teacher directions for your information.

- Cut the "Africa - What Do You Know?" worksheet in half.
- Have students complete the top part. Survey the class to determine how many true/false responses there were. Distribute "Africa...Answers" so students can correct their responses. Ask if (and why) they were surprised by the answers.
- Have students individually complete "Something to Think About", then compare their responses in small groups. Ask each group to discuss the relationship between their true/false responses, and their responses to "Something to Think About."

- Have students predict responses to the true or false quiz for their parent's or grandparent's generation. Survey parents or grandparents. Compare actual responses to student predictions. Discuss possible reasons for differences.
- Have teams of students develop a plan for surveying magazine articles, television shows, movies, and/or videotapes for content messages about Africa. Share results of the investigation with another class or with your Peace Corps Volunteer.
- Write to your Peace Corps Volunteer about his or her preconceptions of the country or continent in which he or she is serving. Be sure to ask how and why these preconceptions have changed.

WORKSHEET: TRUE OR FALSE? (p. 15)

- Have students read through the statements on the Africa "True or False?" worksheet. Answer questions about vocabulary.
- Working individually or in pairs, have students lightly color the spaces that contain true statements. (They should see a map of Africa emerge as they color.)
- Have groups of students research basic facts about your state or the United States. Make true or false puzzle maps for a younger class. Send samples to your Peace Corps Volunteer.
- Have groups of students research basic facts about your Peace Corps Volunteer's country. Make true or false puzzle maps for a younger class. Send samples to your Peace Corps Volunteer.

WORKSHEET: A TRIP TO SENEGAL (p. 16)

- Before watching the videotape, have students familiarize themselves with the map of Senegal. Have them lightly shade The Gambia. Ask students to describe the shape of Senegal. Using an atlas or globe, locate Senegal on a map of Africa. Have them ask each other true and false questions as in the previous activity on Africa.
- Ask students to listen for the names of the towns as they watch the video. Have them check or underline each town as it is visited.
- After watching the video, ask them to describe the location of the towns.

WORKSHEET: STREET MAP OF DAKAR (p. 17)

One of the vestiges of Senegal's colonial past is its highly developed education system. Modeled on the French system, great emphasis is placed on nationwide examinations. Students do their course work in French; English is a compulsory subject for students in grades six and above. There is much debate at the moment over the value of teaching subject area courses (math, science, history, etc.) in local languages.

Learning how to read a map is an important skill in any language. The following map activity, "Where Am I?" is an adaptation of an exercise which appears in the 1989-90 research paper of Senegalese teacher trainee Mrs. Nam Mame Aissatou Drame. TEFL teachers will no doubt recognize this frequently used technique for practicing giving and following directions.

- Give each student a map of Dakar. Clarify map content by asking such questions as:
 - Where is this city?
 - Where is it on a map of the world?
 - What is box on the right?
 - What clues does this map give to Senegal's history?
- Have students individually mark "secret destinations" on their maps. (Students should NOT show each other their maps, nor should they give the Peace Corps office as a destination.)
- Pair students up. Keeping maps hidden from each other, have student A describe to student B how to get from the Peace Corps office to his or her secret destination. When student A reaches his or her destination, instead of giving the destination, he should say: "Where am I?" Student B responds, "You are _____ (state destination)." If student B responds correctly, student A gets a point for giving clear directions. Students then reverse roles.
- Alternate Activity: Have students write directions for each other, again starting from the Peace Corps office and without specifying their destinations. At the end of the directions they should write: "Where am I?". Students then switch papers and follow the directions.
- Compare the map of Dakar with a map of Paris if one is available. Note similarities and differences.
- Have students draw maps of their town and then compare them with the map of Dakar.

WORKSHEET: USING BAR GRAPHS (p. 18-19)

- Review the concepts of "averages" and "percentages." Have students look at both words in terms of such familiar things as spelling test scores, class size, and age. Discuss benefits and limitations of using averages/percentages to describe someone's performance or the characteristics of a class.
- Define "life expectancy", "urban/rural populations", "literacy rate."
- Introduce the bar graphs of life expectancy, population distribution, and literacy rates. Ask students about the meaning of the bars, the countries represented, etc. Locate Senegal.
- Have students work in pairs to complete "Using Bar Graphs." Discuss.
- Have students research life expectancy, population distribution, and literacy rates for different states in the United States and/or for different segments of the population (males, females, elderly, etc.). Discuss benefits and limitations of using averages/percentages to study the population of an entire country.
- Have students find population distribution, literacy rates, and/or life expectancy figures for one country over a period of time. Make bar graphs to show the path of these trends.
- Have students research life expectancy, population distribution, and literacy rates for your Peace Corps Volunteer's country and/or region. Add bars to the graph. Compare.

WORKSHEET: SOLVING A DESERTIFICATION PUZZLE (p. 20)

- Have students find the words in the puzzle. Use the words as the basis for a spelling lesson. Have students look up definitions for the words. Ask them to put the words into categories.
- Write the word "desert" on the board. Ask students to define it. On a map of the world locate desert areas in North America and Africa. Add the ending "-ification" to the word desert. Ask students to define desertification. Write "Factors that Contribute to Desertification" on the board. Ask students to find words on their lists that could fit into that category. Discuss how each factor contributes to desertification, or have students research individual factors, reporting back to the class on their findings.
- Please see section B for additional activities on desertification.

WORKSHEET: WORLD WISE PUZZLE (p. 21)

- Have students work in pairs to complete the puzzle. Answers are on the puzzle.

PURPOSE: TO INTRODUCE SENEGALESE CULTURE

WORKSHEET: RIDDLE TIME (p. 22)

According to anthropologist David Gamble, "...verbal wit and clever tongue are highly esteemed" among the Wolof. Proverbs and riddles are just two of the ways this wit manifests itself. They are used in both formal and informal discourse, though, according to some sources, men use them more readily than women. The riddles on this worksheet are from Gamble's book *The Wolof of Senegambia* which was published in London by the International African Institute in 1967.

- Have students work in pairs to solve the riddles on "Riddle Time." If after a reasonable amount of time they seem stumped, you might list possible answers on the board. Students can then match the riddle with its solution.

ANSWERS:	1. What has a tail...	a ladle
	2. What breathes...	a bellows
	3. What teaches...	a book
	4. Three children...	the three feet of an iron pot
	5. The three...	health, to be on good terms with one's neighbors, and to be loved by all

- Discuss what the riddles tell us about life in Senegal (i.e., about material culture, values). Have students illustrate the riddles for a younger class and/or incorporate them into a short.
- Have students make up their own riddles. Post them without the answers on a bulletin board.

WORKSHEET: THE KING OF SEDO (p. 23-24)

The "King of Sedo" from Harold Courlander's book *The King's Drum and Other African Stories* is an excellent example of the value the Senegalese place on cleverness, word play and wit. The minstrel – also known as a griot (gree-oh) – is an important part of traditional Senegalese culture. As community storyteller/poet/singer he helps people remember significant events; just as importantly, he helps them remember their ancestors and the contributions these ancestors have made to Senegalese life.

- Discuss the meaning of the phrase "The moral of this story is...". Have students give synonyms for the word "moral." Ask for examples of stories which have morals (Aesop's fables, for example).
- Read aloud or have students silently read "The King of Sedo." Ask students to think about the moral or message of the story. Discuss.
- After assigning the roles of king, minstrel, and narrator to individual students, have students read the story aloud (or have students act out the story as a narrator reads it aloud). Perform the story for a younger class.
- Ask your Peace Corps Volunteer about storytelling in their country. If possible, ask him or her to send you a popular children's story. Compare it with stories the students already know.

MYTHS ABOUT AFRICA

The following background reading on myths about Africa comes from an article entitled "Are You Going to Teach About Africa?" by Susan Hall of the African-American Institute, New York City, New York. This version appears in Seymour Fersh's book *Learning About People and Cultures* which was published by McDougall, Littell and Company in 1989.

WHAT WE KNOW IS OFTEN NOT SO: AFRICA AND AFRICANS

What picture comes to your mind when you hear the word "Africa"? Chances are it is the picture of a "Dark Continent" and all that this phrase entails. For even today our media still find an audience for their offerings of Tarzan, Pygmies and polygamous despotic rulers. It is hard to believe that in our scientific age such myths are still perpetuated.

The "darkness" surrounding Africa is actually our ignorance of the continent. Ernest Hemingway, Robert Ruark, Joseph Conrad, H. Rider Haggard, and Edgar Rice Burroughs based their vivid, exciting novels on a romantic, exotic continent that existed primarily in their imaginations. To accept their visions and to describe Africa with words such as "dark", "cruel", "primitive", "savage", "barbaric", "backward", and "uncivilized", is to accept a bizarre fantasy world with little basis in reality. Instead of locking our minds into this perspective, let us examine some of these popular misconceptions, some blatant, some subtle, to see what truths lie behind them.

AFRICA IS MAINLY A LAND OF SWELTERING JUNGLES.

Most of the continent is savanna or grassland while only about one-seventh of it is rain forest. This latter is located almost entirely in the Congo Basin, the Gulf of Guinea coast area of West Africa, and the eastern coast of the Malagasy Republic. Because of their dense foliage and the presence of cloud cover, the forests are not the hottest places on the continent; in fact, the temperature there rarely exceeds 90 degrees. The only "jungles" might be found near the river banks, where vegetation is naturally much thicker. On the other hand, the savanna region stretches from the forest zones to the desert areas, varying its growth from lush green grasses to drier coarser shrubs as the region moves away from the forest.

LARGE NUMBERS OF WILD ANIMALS -- LIONS, LEOPARDS, ELEPHANTS -- CAN BE FOUND ROAMING ALL OVER, BUT ESPECIALLY IN THE JUNGLES.

Most of the game animals that are found in Africa live in the grasslands, most specifically in parks set aside and preserved, often as tourist attractions, on a small percentage of the land mainly in southern and East Africa. In fact, certain species of animals are dwindling to the point of extinction (some have already died away) because man has hunted them for sport or for their meat, skin, and tusks. As a footnote, tigers are not indigenous to Africa but to Asia.

AFRICA SOUTH OF THE SAHARA IS MAINLY PEOPLED BY BUSHMEN, PYGMIES, AND WATUSI.

The total population of Africa is estimated to be [661] million people [mid-1990 estimate]. Of this number about 435 million live south of the Sahara; included in this figure are, at most, 1.5 million Bushmen, Pygmies, Watusi and people related to them in physical characteristics and life style. Also included in this figure are at least 6 million white Africans and people of European origin who claim Africa as their home.

AFRICANS HAVE NEVER ACHIEVED A HIGH LEVEL OF CIVILIZATION ON THEIR OWN, OR AFRICA HAS NO HISTORY UNTIL ITS DISCOVERY BY EUROPEANS.

These generalizations are very much tied with European and American racial philosophies needed as justification for slavery, and later, for domination of one people by another both in Africa and the United States. They picture Africans with low intellectual abilities, naturally childlike personalities, and natures easily adaptable or even happy in the most stressful and unsatisfactory conditions. Scientifically, these have no basis in truth.

Further, we also know that...powerful and wealthy African kingdoms flourish[ed] in ancient West Africa. Beautifully crafted artifacts have been unearthed in Nigeria attesting to the ancient Nok culture there while architectural ruins chronicle the ancient trading empire of Kush in East Africa. Add to these our reverence for Egyptian civilization, the "cradle" of Western culture; scholars may still be debating the skin shades of its leaders, but it was nevertheless, an African culture.

AFRICANS CONSTANTLY ENGAGED IN FIERCE TRIBAL WARS BEFORE THE COMING OF THE EUROPEANS. IN FACT, IT WAS THE PRESENCE OF EUROPEANS THAT STOPPED THE AFRICANS FROM KILLING ONE ANOTHER.

What is interesting is that almost the complete opposite is true. The arrival of European slavers increased tribal warfare while slavery and the slave trade were responsible for the loss of millions of African lives. This is not to say that wars did not exist before; they did. For most Africans, nevertheless, their traditional life was full with the business of growing food, herding cattle, worshipping God, and the daily relationships with family and friends. If disputes grew, they were sometimes settled peacefully; at other times they were solved through wars. However, with the arrival of slave traders, a few strong men allied with the Europeans and used European guns to "get rich quick" by raiding and selling their weaker neighbors, thereby increasing tribal warfare.

Often, too, accounts of the slave trade begin with the assertion that Africans practiced slavery long before Europeans began the trade. This is true, but indigenous African slavery lacked the pernicious qualities of the trade and institution controlled by the Europeans. It did not involve the slaughter, harsh treatment and wholesale transporting of people from one environment to another that the transatlantic trade entailed. Too, slaves in Africa were often able to wield political power in the societies in which they lived. In some of the famous West African kingdoms only slaves could hold certain high government positions because only they were unfettered by family obligations and considered impartial administrators. The stress on African slavery is too often a justification for our own inhumane actions.

AFRICANS LIVED IN PRIMITIVE VILLAGES WITH NO POLITICAL SYSTEM, OR ALL AFRICANS LIVED IN TRIBES HEADED BY POWERFUL DESPOTIC CHIEFS.

All Africans had some indigenous form of political organization but there is great variety in the form this organization took. In essence, we know that some societies had chiefs, others were ruled by elaborate bureaucracies, others were led by groups of men, often elders, while still others acted in autonomous groups, independent of other segments of their people. Many chiefs and kings had a great deal of power but even they were usually subject to the group's traditional legal and religious codes. If tyranny prevailed because a ruler managed to concentrate too much power in his own hands, the leader was usually dealt with in the same manner as European despots were countered-- he was defeated as he attempted to widen his empire or disposed by a popular coup. On the other hand, many societies practiced complete democracy with all adult members sharing in making major decisions and with no one person having more power than his neighbors. Probably the only generalization that can be made about traditional African political systems is that one indeed existed in every society.

AFRICAN MEN BUY THEIR WIVES AND MOST MEN HAVE MORE THAN ONE WIFE.

Bridewealth or brideprice and polygamy are two of the most frequently misunderstood practices of African societies. Basic to a comprehension of their meaning is an understanding of the concept of descent group, generally the most important unit of African society. It is in his descent group that a man finds his identity. This group or his family is composed of his parents, uncles, cousins, and other relatives. Often it is the oldest male in a descent group who settles disputes among the members. Too, it is usually the family elders who ensure that a man has enough land on which to grow food for his wife (or wives) and children. A man's relatives can also be relied upon when he needs help in his work and they will come to his aid if he is ill or when he gets too old to care for himself.

Thus when a man marries it is not an individual affair. He is bringing into the family a woman who is part of another descent group but who will, by bearing children, enrich his group. Marriage is then a contract between two families. To show his good faith and to indicate that he will treat his wife well, a man gives bridewealth to his fiancée's family. It is token compensation to them for the loss of a daughter. Should the wife leave him, the husband gets the brideprice back. The exchange, consequently, gives both families an interest in keeping the marriage intact. (American bridewealth practices are somewhat similar. A man gives his fiancée a diamond ring to signify his love while the bride goes to her husband complete with gifts given by the couple's friends and their families.)

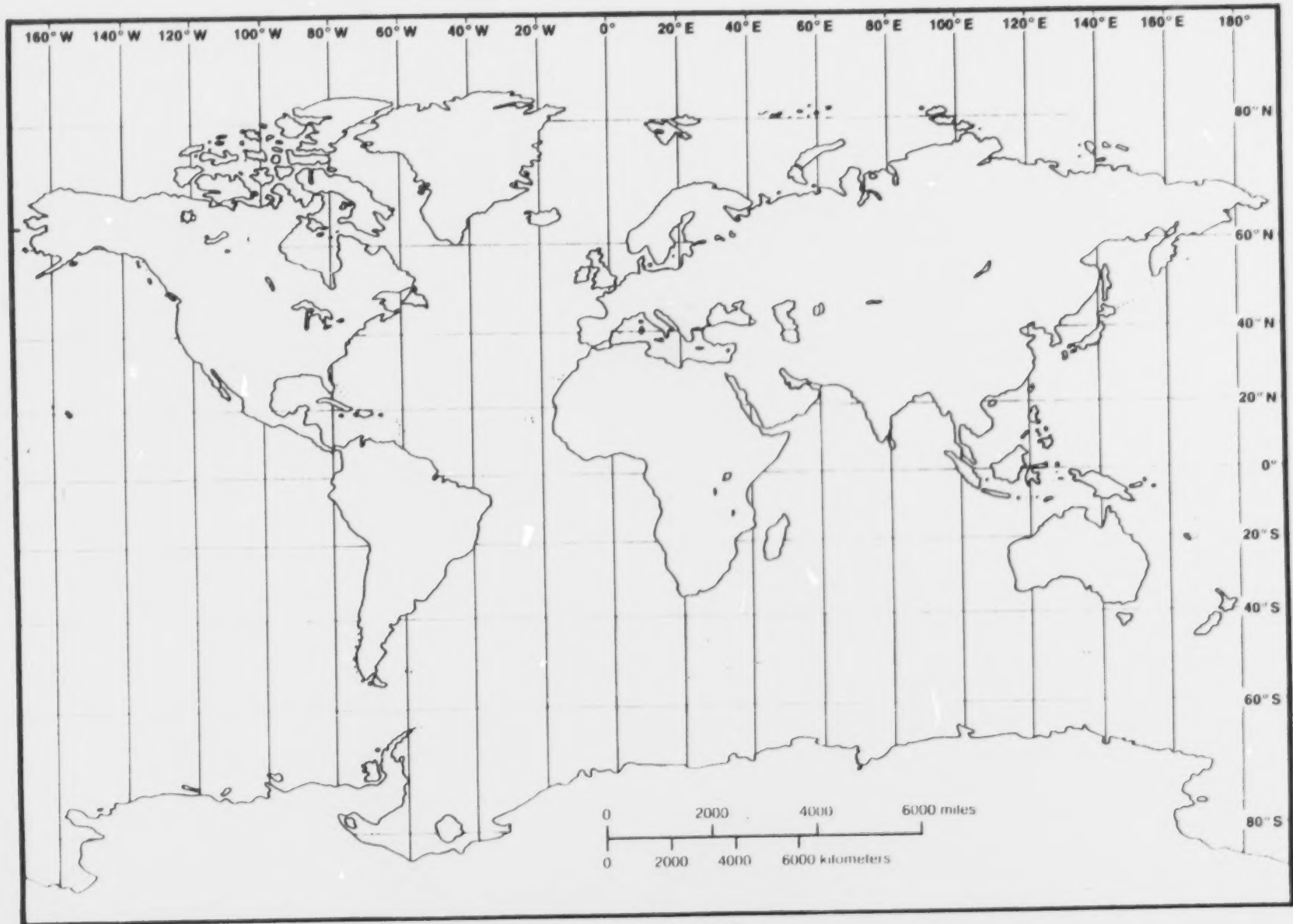
A descent group, in turn, cannot survive without children. Children ensure their parents that the family will continue, they will be cared for in their old age, and they will be honored after their death. If a man can afford it, then, he marries more than one wife so that his descent group will grow and be strengthened.

TRADITIONAL AFRICANS WORSHIPPED MANY GODS OR HAD NO RELIGION AT ALL. PERIODIC HUMAN SACRIFICES WERE DEEMED NECESSARY TO KEEP EVIL SPIRITS FROM HARMING THE PEOPLE.

Europeans entered Africa in large numbers during a period when intense nationalism, national rivalries, and feelings of cultural superiority prevailed on their home continent. Few ever thought to study the dynamics of the cultures they encountered abroad. These colonial preconceptions were often reinforced by missionaries' reports in which the idea of "Christianizing the native" was dramatized to encourage funding and support from the congregation at home. Only recently have thorough studies of African philosophical and religious systems been undertaken. From these certain similarities between belief systems seem to emerge.

Generally, man is at the center of life. Above him and over all the universe is a supreme God. Between man and God are the spirits of man's ancestors who have lived according to the tribe's laws and mores, who have learned and practiced its wisdom, and who have set an example for those on earth to follow. These ancestors act as intermediaries with God and the lesser spirits. Man venerates them, seeks their advice, and they, in turn, use their powers to help their descendants. Below man in this hierarchy of beings are the plant and animal world. Though man is often more powerful than these forces, they also have life and deserve man's respect. Ideally, man lives in harmony with all the other beings, his environment and his ancestors. He does not try to conquer or control nature but rather to adapt his rhythm of life to that of the world in which he lives. For any important event--a birth, a death, an initiation into manhood, a harvest, a serious illness--man honors the spirits involved so that his actions may be concerted with and enhanced by theirs. He seeks to understand their will and fits his to theirs through appropriate ceremonies and rituals, usually involving the sacrifice of a lesser being. Since life is the supreme value, the taking of a life (usually goats, chickens, or cattle) opens communication with the source of life. (This theme is one found in almost all major religions, Western and Eastern.) The taking of a human life, the most important of all, is a sacrifice of a desperate people, for all other sacrifices have failed them in the search for answers to their problems. In actuality, human sacrifices have been rare in Africa, though novelists would have us believe otherwise.

WORLD



Map from: *Global Insights*, James Neil Hantula, Columbus, Ohio: Merrill Publishing, 1988

AFRICA: WHAT DO YOU KNOW?

DIRECTIONS: Carefully read each of the following statements, then write the word true or false on the blank line.

- 1. Africa is mainly a land of sweltering jungles.
- 2. Large numbers of leopards, lions, and elephants can be found freely wandering all over Africa.
- 3. Most of the people in Africa living south of the Sahara Desert are Bushmen, Pygmies, and Watusi.
- 4. Africa had no history before the Europeans came.
- 5. All Africans live in primitive villages.

Adapted from Susan Hall's "Are You Going to Teach about Africa?" *Learning about People and Cultures*. Illinois: McDougall, Littell and Company, 1989. Ms. Hall's piece was originally written in 1970.

SOMETHING TO THINK ABOUT

DIRECTIONS: Put a check beside the statements that are true for you:

- 1. I have lived in one of the countries of Africa.
- 2. I have visited one of the countries of Africa.
- 3. I know someone who has lived or travelled in Africa.
- 4. The last three movies (or T.V. shows) I saw about Africa were:
 - a.
 - b.
 - c.
- 5. The last book or magazine article I read about Africa was:

ANSWERS TO AFRICA WHAT DO YOU KNOW?

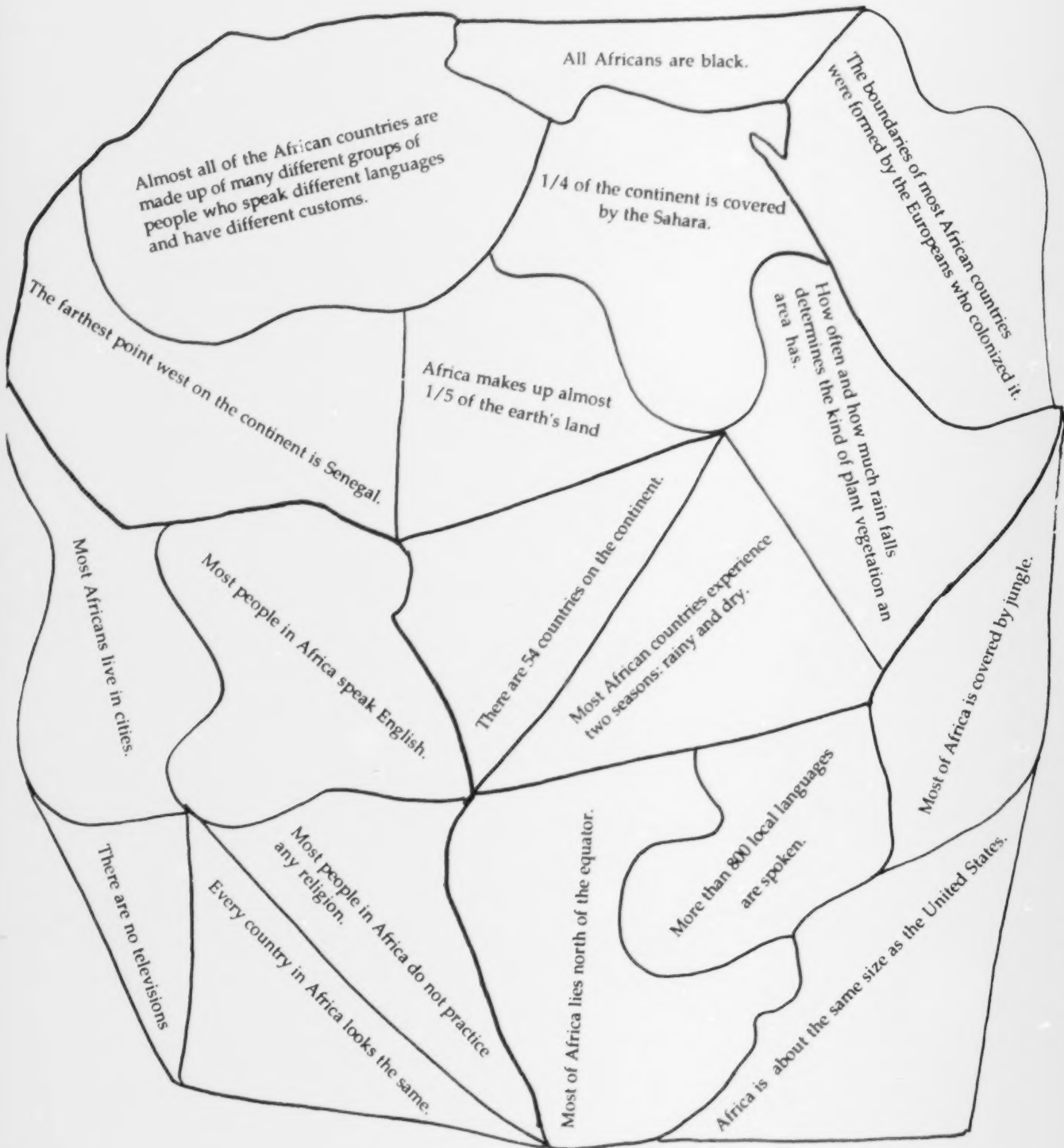
DIRECTIONS: Use this page to correct your responses to "Africa: What Do You Know?"

1. **Africa is mainly a land of sweltering jungles.**
False. About one-seventh of the African continent is covered by rain forest. These areas can be found in the Congo Basin, in the Gulf of Guinea area, and along the eastern coast of Madagascar. About one third of the continent is covered by savanna or grassland; increasingly large areas of land are covered by desert.
2. **Large numbers of leopards, lions, tigers and elephants can be found freely wandering all over Africa.**
False. Most of the game animals found in Africa live in game parks in southern and eastern Africa. These parks are set aside as game preserves and sometimes as tourist attractions. (Note: Tigers are indigenous to Asia not Africa.)
3. **Most of the people in Africa living south of the Sahara are Bushmen, Pygmies, and Watusi.**
False. Of the more than 660 million people who live in Africa, approximately 435 million live south of the Sahara. Of these, about 1.5 million are Bushmen, Watusi, and Pygmies or related groups; approximately six million are white Africans and people of European descent.
4. **Africa had no history before the Europeans came.**
False. Although some of African history is based on oral rather than written tradition, each of Africa's over 50 countries is rich in history and culture. Many of Africa's flourishing ancient civilizations -- the Nok of Nigeria and the Kush of East Africa, for example -- pre-date those of western Europe. It goes without saying that although Egyptian culture itself is often regarded as the "cradle" of Western civilization, it too, is an African culture.
5. **All Africans live in primitive villages.**
False. Although most Africans live in rural rather than urban areas, as a look at any number of African cities from Johannesburg to Casablanca will prove, many Africans do, indeed, live and work in thriving urban centers.. In Senegal, for example, between 30-35% of the population live in cities. This trend toward urban migration continues to grow annually.

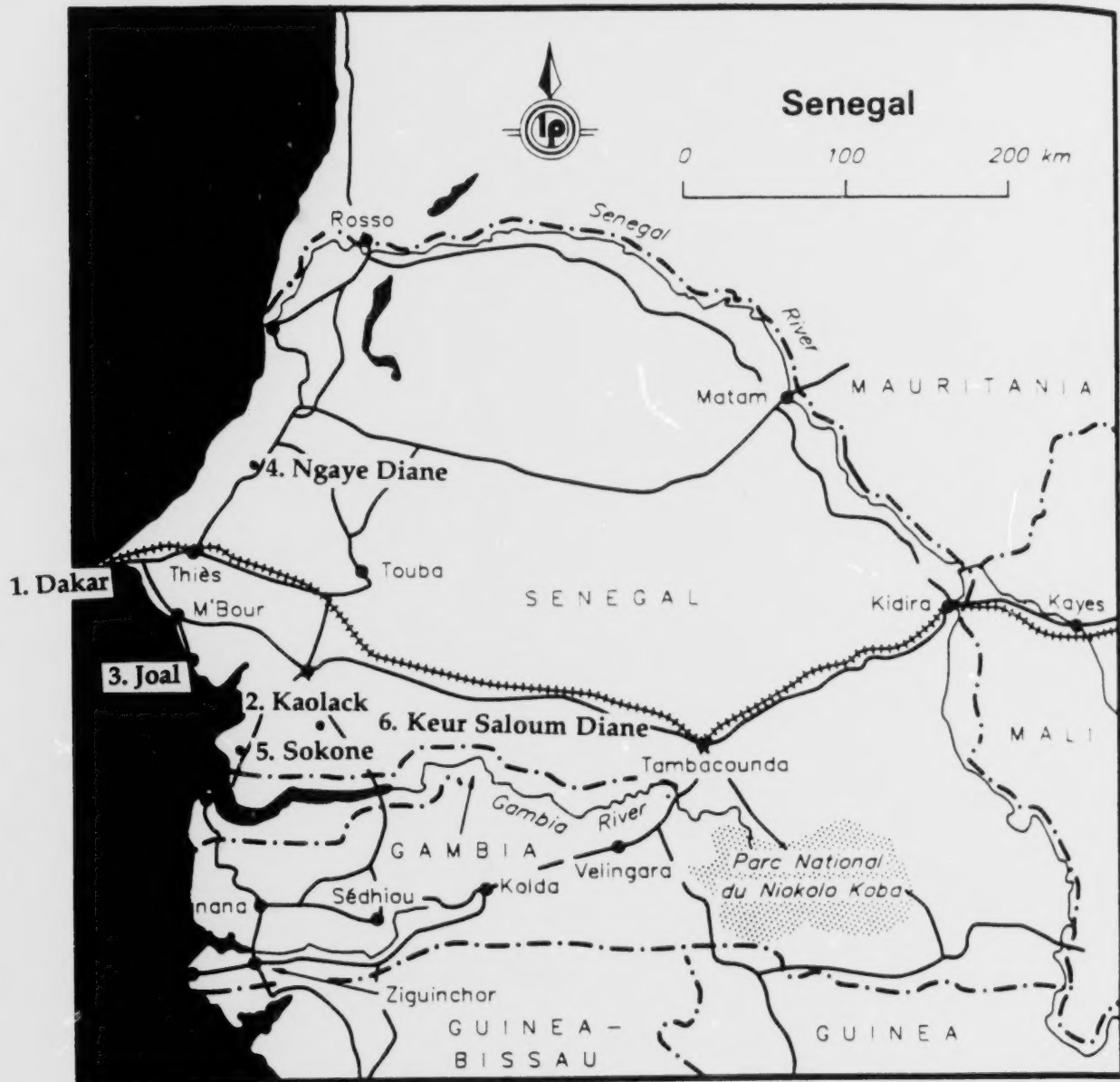
Adapted from Susan Hall's "Are You Going to Teach about Africa?" *Learning about People and Cultures*, Illinois: McDougall, Littell and Company, 1989. Ms. Hall's piece was originally written in 1970.

TRUE OR FALSE?

DIRECTIONS: Color only the spaces that hold true statements about the continent of Africa.

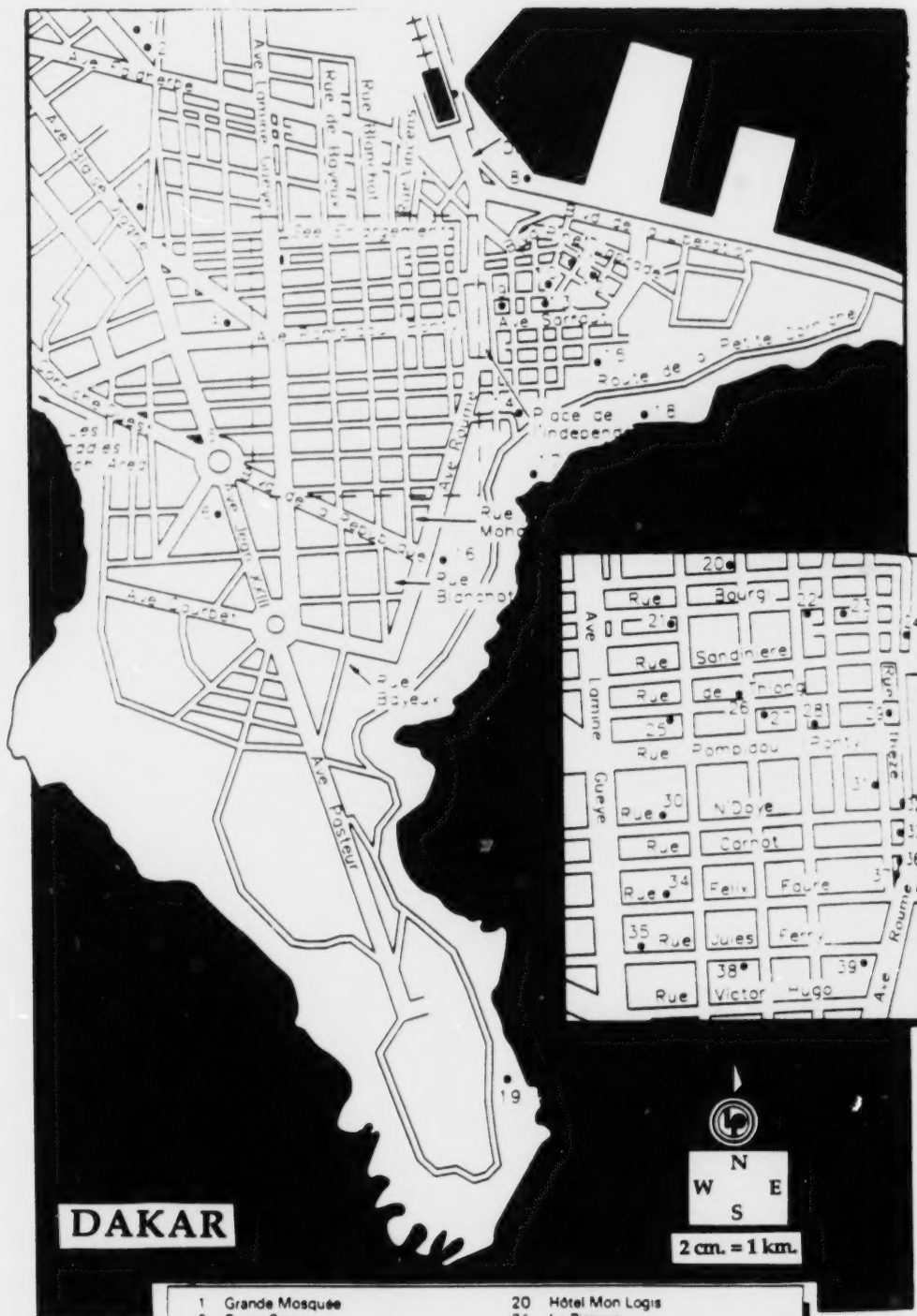


A TRIP TO SENEGAL



DIRECTIONS: Look over the above map before viewing "Destination: Senegal." As you watch the videotape, put a check beside the towns you visit. Afterwards, compare your choices with those of your classmates.

From *West Africa: A Travel Survival Kit*, Alex Newton, Berkeley: Lonely Planet Publications, 1988.

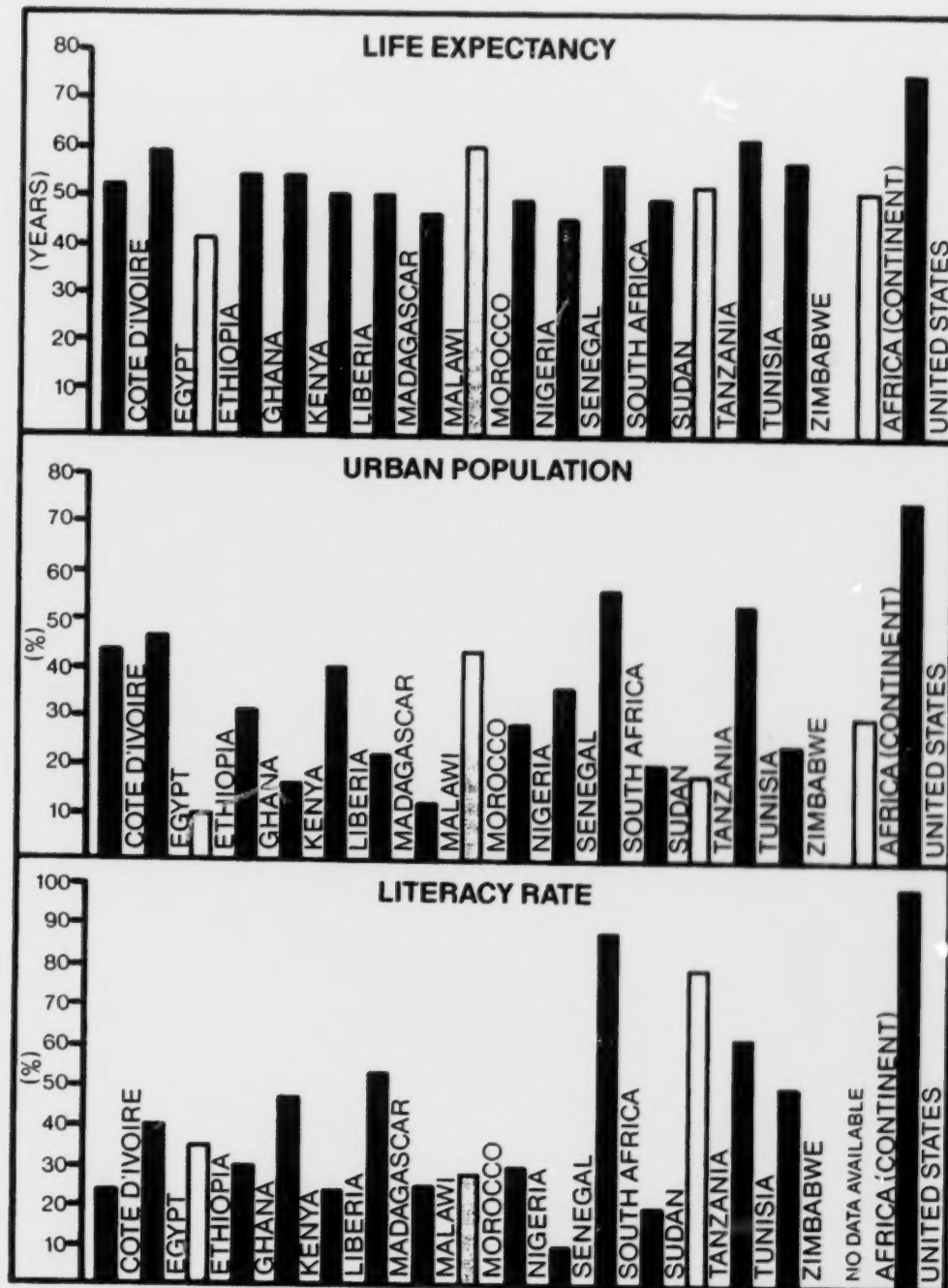


DAKAR



- | | |
|-------------------------------------|-------------------------------|
| 1 Grande Mosquée | 20 Hôtel Mon Logis |
| 2 Peace Corps | 21 La Pizzeria |
| 3 Mauritanian Silversmiths | 22 Hôtel Fard & Restaurant |
| 4 Marche Sandago | 23 Chez Vous |
| 5 Ifan Museum | 24 Hôtel Provençal |
| 6 US Embassy | 25 New James Restaurant |
| 7 Train Station | 26 Keur N'Deye Restaurant |
| 8 Goree Island Ferry | 27 Al Kavam Restaurant |
| 9 Hôtel Croix du Sud & La Region | 28 Librairie Universitaire |
| du Fleuve Restaurant | 29 Hôtel Indépendance |
| 10 Marche Kermel & du Marche | 30 Hôtel de la Paix |
| 11 Le Dagorne/Le Vietnam Restaurant | 31 Hôtel Atlantic |
| 12 Safari 2000 Restaurant | 32 Bruno's Art Shop |
| 13 Le Sarraut Restaurant | 33 Hôtel Nina |
| 14 Hôtel Teranga | 34 Hôtel Le St-Louis |
| 15 Novotel | 35 Black & White Nightclub |
| 16 Presidential Palace | 36 La Trastevere Restaurant |
| 17 Lagon I Restaurant | 37 Le Bilboquet Restaurant |
| 18 Hôtel Lagon II | 38 L'Auberge Rouge Restaurant |
| 19 Hôtel Le Savana | 39 Keur Samba Nightclub |

17



From *Senegal in Pictures*, Minneapolis: Lerner Publications Company, 1988.

The three factors depicted in this graph suggest differences in the quality of life among 16 African nations. Averages for the United States and the entire continent of Africa are included for comparison. Data taken from "1987 World Population Data Sheet" and *PC-Globe*.

USING BAR GRAPHS

DIRECTIONS: Use the bar graphs on the attached sheet to respond to the following questions about population distribution and the quality of life in Africa.

1. Define each of these terms:

life expectancy _____
 urban _____
 rural _____
 literacy _____

2. How do you think each of these is measured:

life expectancy? _____
 percentage of people in urban areas? _____
 literacy rates? _____

2. Carefully study the three bar graphs on the attached sheet. Rank the countries from 1-10 for each topic:

LIFE EXPECTANCY	URBAN POPULATION	LITERACY RATE
1. _____	1. _____	1. _____
2. _____	2. _____	2. _____
3. _____	3. _____	3. _____
4. _____	4. _____	4. _____
5. _____	5. _____	5. _____
6. _____	6. _____	6. _____
7. _____	7. _____	7. _____
8. _____	8. _____	8. _____
9. _____	9. _____	9. _____
10. _____	10. _____	10. _____

3. Look at your lists. Are there any patterns? _____

4. What kind of relationship could there be between life expectancy, the percentage of people living in cities, and literacy rates? _____

5. Using the bar graphs and the list you have made, write as many facts as you can about Senegal: _____

A DESERTIFICATION PUZZLE

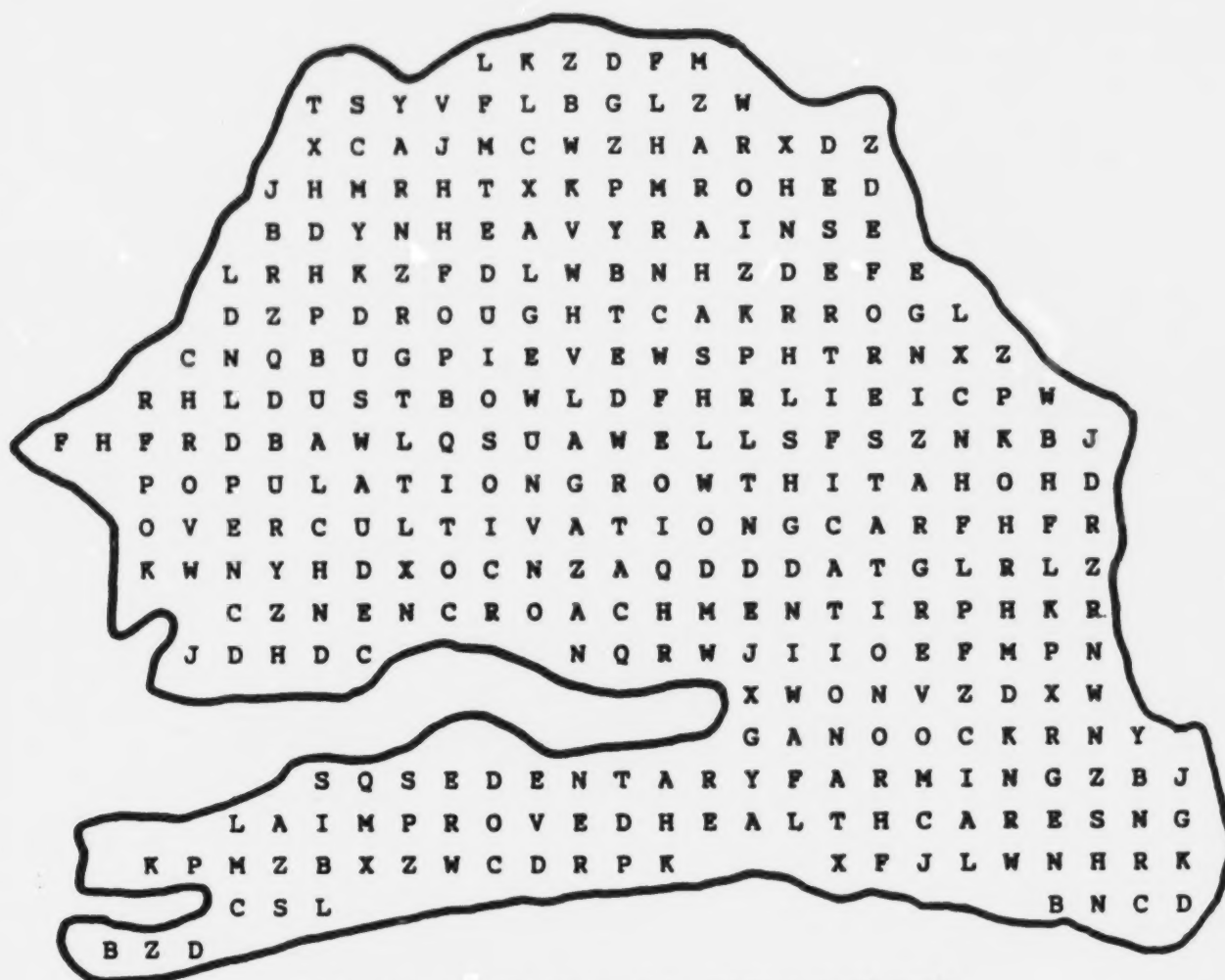
Listed below are 16 terms which are related to the process of desertification in Africa. Find each of these terms in the puzzle frame. The terms can be found by reading across, up, down or diagonally up or diagonally down. Circle each term when you find it in the puzzle frame and mark it off the word list.

WORD LIST

ARID
DEFORESTATION
DESERTIFICATION
DROUGHT
ENCROACHMENT

FUEL WOOD
HEAVY RAINS
IMPROVED HEALTH CARE
OVERCULTIVATION
OVERGRAZING
POPULATION GROWTH

SAHARA
SAHEL
SEDENTARY FARMING
WELLS
WIND



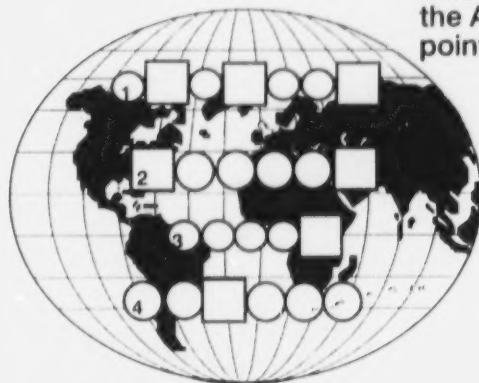
With thanks to Dr. Hope Harder, Tulsa, Oklahoma, for this puzzle.

PC-CG-1

UNITED STATES PEACE CORPS WORLD WISE **PuZZLE**

INSTRUCTIONS: The U.S. Peace Corps has volunteers serving in more than 70 nations around the world. By solving this puzzle, you will learn about one of these countries.

Solve the four numbered puzzle words and then unscramble the letters in the squares to produce the name of the country darkened on the map at the right.



This country's capital, which sits on the Atlantic ocean, is the westernmost point of the African continent.



--	--	--	--	--	--	--	--

1. Elephants like to eat this crop which grows abundantly in this country.
2. Finger-shaped nation which cuts through this country
3. About 70 percent of this country's population lives in areas like this outside main cities.
4. Official language of this country

Solution: 1. peanuts 2. Gambia 3. rural 4. French = Senegal

RIDDLE TIME

DIRECTIONS: Work with a friend to solve these riddles.

1. What has a tail but does not move it?
2. What breathes but does not live?
3. What teaches without speaking?
4. Three children are together, but they cannot touch one another.
They have the same mother. Who are they?
5. This one is "sort of" a riddle: What are the three best things in the world?
6. Make up a riddle about something in your classroom. Write the riddle here:

Stories and songs hold important clues about what people believe is important in their lives. As you read this Wolof story from Senegal, ask yourself what lesson or message it conveys. Can you think of any other stories that teach lessons?

THE KING OF SEDO

Wolof Tribe, Senegal

In the town of Sedo, it is said, there was a King named Sabar. Sabar's armies were powerful. They conquered many towns, and many people paid tribute to him. If a neighboring Chief passed through Sedo, he came to Sabar's house, touched his forehead to the ground, and presented gifts to the King. As the King grew old, he grew proud. His word was law in Sedo. And if his word was heard in other places, it was law there too. Sabar said to himself, "I am indeed great, for who is there to contradict me? And who is my master?"

There came to Sedo one day a minstrel, and he was called on to entertain the King. He sang a song of praise to Sabar and to Sabar's ancestors. He danced. And then he sang:

*The dog is great among dogs,
Yet he serves man.
The woman is great among women,
Yet she waits upon her children.
The hunter is great among hunters,
Yet he serves the village.
Minstrels are great among minstrels,
Yet they sing for the King and his slaves.*

When the song was finished, Sabar said to the minstrel, "What is the meaning of this song?"

The minstrel replied, "The meaning is that all men serve, whatever their station."

And Sabar said to him, "Not all men. The King of Sedo does not serve. It is others who serve him."

The minstrel was silent, and Sabar asked, "Is this not the truth?"

The minstrel answered, "Who am I to say the King of Sedo speaks what is not true?"

At this moment a wandering holy man came through the crowd and asked for some food. The minstrel said to the King, "Allow me to give this unfortunate man a little of the food which you have not eaten."

Sabar said, "Give it, and let us get on with the discussion."

The minstrel said, "Here is my harp until I have finished serving him." He placed his harp in the King's hands, took a little food from the King's bowl, and gave it to the holy man. Then he came back and stood before Sabar.

"O King of Sedo," he said "you have spoken what I could not say, for who contradicts a king? You have said that all men serve the King of Sedo and that he does not serve. Yet you have given a wandering holy man food from your bowl, and you have held the harp for a mere minstrel while he served another. How then can one say a king does not serve? It is said, 'The head and the body must serve each other.'"

And the minstrel picked up his harp from the hands of the King and sang:

*The soldier is great among soldiers,
Yet he serves the clan.
The King is great among kings,
Yet he serves his people."*

THINK ABOUT IT

1. I think that the lesson (or moral) of this story is _____

2. My reasons are: _____

3. Other stories which teach lessons are _____

From *The King's Drum and Other African Stories*, by Harold Courlander, New York: Harcourt, Brace and World. Copyright 1962.

**SUGGESTIONS FOR USING WORKSHEETS:
LEVEL B
(GRADES 6-9)**

**PURPOSE: TO PRACTICE BASIC MAP SKILLS AND TO REVIEW THE GEOGRAPHY OF
AFRICA AND SENEGAL**

WORKSHEET: WHAT IN THE WORLD (p. 31)

- Have students work individually or in pairs to spot the ten errors on the map of the world. Correct the errors as a class using available wall maps, globes or atlases. Repeat this activity on successive days until students can make corrections without using maps or globes.
- Using available maps, have students work in pairs to add the following labels to their corrected maps: equator, prime meridian, France, Portugal, the Netherlands, Senegal, your state, your Peace Corps Volunteer's country.
- Have students make their own "mis-maps" by altering and then copying the "What in the World" worksheet.

WORKSHEET: COUNTRIES OF AFRICA (p. 32-34)

- Have students circle the equator and prime meridian on the worksheet "Countries of Africa". Review the meaning of hemisphere. Ask students to give five facts about Africa based on this map. Review the idea that one degree (°) equals sixty minutes ('), one minute equals sixty seconds ("), and so on. Review the difference between such degree readings as:

20° 00' n .	and	20° 00' s
20° 00' e	and	20° 00' w

- Using available maps, have students work in pairs to label the map of Africa, and complete "Something to Think About." Locate Senegal and The Gambia; note the direction of your Peace Corps Volunteer's country, the United States, and France.
- Distribute copies of the vegetation and rainfall maps found in level C. Have students transfer the rainfall and vegetation information about West Africa onto their maps.

WORKSHEET: GETTING TO KNOW SENEGAL (p. 35-36)

- Have students use the "Snapshot of Senegal" to complete the worksheet "Getting to Know Senegal." Correct as a class.

WORKSHEET: THROUGH THE DESERT TO DAKAR (p. 37-38)

- Before distributing worksheets, ask the class to list on the board everything they know about auto races. Add any information they know about the Paris-Dakar race.
- Have students read only the introduction and "Something to Think About" questions. Add to the class list.
- Have students read the article and respond to the questions using the "Through the Desert..." map. Compare responses.
- Organize a panel discussion on the pros and cons of such a rally. Have students choose roles (eg., environmental activist, local villager, minister of tourism, auto driver, development worker, etc.) and research their positions. Present the panel for another class.

WORKSHEET: THE DESERTIFICATION DEBATE (p. 39-41)

Desertification is the process whereby non-desert lands become desert-like. It refers to changes in isolated patches of land as well as to changes in land bordering recognized deserts. Although there is much debate on the causes of the process as there is on its solution, most scientists agree that it is brought about by a mixture of both human and environmental factors. Changes in settlement patterns, increased population growth, drought, erosion, deforestation, overcultivation and overgrazing of land, are just some of the factors which contribute to it. Suggestion: Team up with your students' science teacher to do an intensive unit on the process.

- As preparation for this activity, have students interview their grandparents about the American Dust Bowl. Share results of the interviews with the class.
- Write the word "desert" on the board. Have students define the word as many ways as they can. Add the ending "-ification" to the word. Ask for a definition. Emphasize that desertification refers not only to spreading or encroaching desert, but also to the process whereby ecologically fragile lands that are not "next to" a desert become desert-like.
- Have students read "The Desertification Debate".
- Locate Senegal on the map of the Sahel. Have students individually research the effects of desertification on the people of that region. Have groups of students prepare poster talks on the subject.
- Examine vegetation (or satellite) maps of Africa and/or the world prepared at different times over the past 25 years. Compare the information on these maps. In what other parts of Africa or the world does desertification appear to be a problem?
- Research the environmental impact that extensive farming had on the American plain states in the 1930's. Investigate the land use practices that led to the "Dust Bowl", the effects of these practices on people's lives, and the current land use practices of the region.*
- Have students survey their local environment, looking for evidence of environmental change caused by overuse or misuse of the natural environment. Discuss land use practices

that might lessen the severity of environmental degradation in your area. Predict which special interest groups would oppose and/or support such practices.*

- Write to your Peace Corps Volunteer about the impact of the environment on the lives of the people in his or her country. Ask about changes that have been made to the environment. Ask, too, about desertification in his/her part of the world.

*Thanks to Ms. M. Zelley of Metuchen High School and the New Jersey Geographic Alliance for these suggestions which appeared in the fall 1990 edition of *Earthpost: Life and Land from a Global Perspective*.

PURPOSE: TO INTRODUCE SENEGALESE CULTURE

WORKSHEET: HOW DO YOU SAY HELLO? (p. 42-46)

- Ask students to define the following terms: verbal and non-verbal communication, greetings, culture.
- Assign a set of roles (eg., principal, student) to several pairs of students. Ask them to make up a one minute skit showing what would happen if they spontaneously ran into their partner at the local shopping mall. While the actors are practicing their skits, ask the rest of the class to make a chart similar to the following:

<i>Names and Roles of Students</i>	<i>Words of Greeting Used</i>	<i>Behaviors Used</i>
Pair 1: Speaker 1 _____		
Speaker 2 _____		
Pair 2: Speaker 1 _____		
Speaker 2 _____		

- Ask the audience to record words and behaviors used by the actors in greeting one another. Compare responses. Discuss if the greetings would change if the relationship between the partners were different (i.e., if they were good friends, if one were a grandparent, if they were strangers, etc.). Ask the class to draw conclusions about how people greet one another in the United States. Ask if they know of any other ways to greet someone.
- Have students read and respond to "Something to Think About" in "How Do You Say Hello?". Have students compare their responses with a partner's, and then with the class's responses.
- Have students assume the roles of Samba and Ibou (éé-bou) in the greetings dialogue. Ask them to act out the dialogue using the gestures mentioned in "How Do You Say Hello?". Add this information to the chart used above.

- Write to your Peace Corps Volunteer about the importance of language and/or greetings in learning about a new culture. Ask what strategies he or she uses to learn the verbal and nonverbal rules.

WORKSHEET: A STITCH IN TIME (p. 47-48)

According to the French text *Leebu: Proverbes Wolof*, Senegalese proverbs have an important social function: they transmit codes of conduct for individuals and groups. Referred to as frequently in individual conversation as they are in public speeches, proverbs reflect common knowledge and popular experience. Great care must be taken in translating proverbs from one language to another as the meaning of the proverb greatly depends on its context and on the way of life of the people who use it.

- Have students give examples of American sayings. (Sayings from bumper stickers are great discussion starters.) Discuss their meaning and the values behind them.
- Have students work in pairs to paraphrase the Wolof proverbs on the worksheet "A Stitch in Time." Ask students to decide the value behind the proverbs.
- Ask each student to choose a Senegalese proverb, then write a story which has the proverb as its theme. Share stories with a younger class.
- Have students research American proverbs. Discuss how these proverbs reflect the culture and values of their time.
- Discuss the purpose of proverbs and their relationship to their culture.
- Write to your Peace Corps Volunteer about proverbs and sayings in his or her country. Compare them with the proverbs of Senegal and the United States.

WORKSHEET: THE DECISION (p. 49-52)

One of the vestiges of Senegal's colonial past is its highly developed education system. Modeled on the French system, great emphasis is placed on nationwide examinations which a student takes three times in his/her academic career. Students do their course work in French; English is a compulsory subject for students in grades six and above. There is much debate at the moment over the value of teaching subject area courses (math, science, history, etc.) in local languages.

Although the TEFL program in Senegal is in the process of being phased out (due to its effectiveness), Peace Corps Volunteers in that country have been involved in teaching English at both the high school and university levels for over twenty five years. As is the case with most teachers around the world, Volunteers often develop their own teaching materials. The story "The Decision" was written by Peace Corps/Senegal Volunteer Carolyn Steele -- its message is as relevant in the United States as it is in Senegal.

- Ask students to tell about an important decision they have made. Ask them to write out (or make a flow chart of) the process they went through when making that decision. Have students compare their response with that of a classmate.

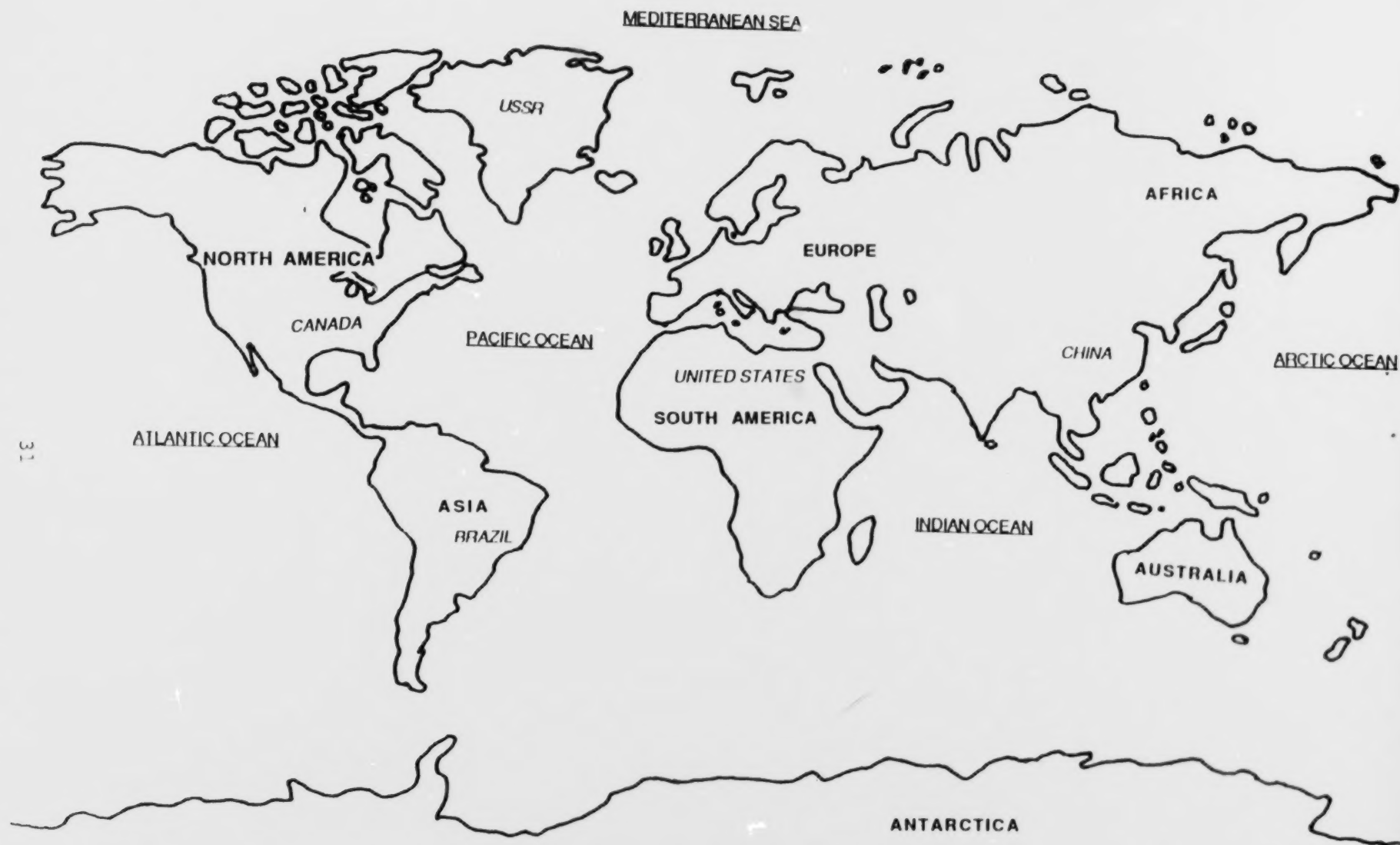
- Explain that the story they are about to read was written for high school students to read in their third language. Ask them to note the absence of idioms and slang.

- Locate Ziguinchor on the map of Senegal in level A.

- After reading the story aloud (or having students read it individually), ask students to compare their decision making with Ibra's.

Answer Key

- | | | |
|-------------------|--|--------------------|
| 1. Morocco | 19. Guinea | 36. Burundi |
| 2. Algeria | 20. Sierra Leone | 37. Uganda |
| 3. Tunisia | 21. Liberia | 38. Kenya |
| 4. Libya | 22. Ivory Coast | 39. Tanzania |
| 5. Egypt | 23. Burkina Faso (formerly
Upper Volta) | 40. Angola |
| 6. Western Sahara | 24. Ghana | 41. Namibia |
| 7. Mauritania | 25. Togo | 42. South Africa |
| 8. Mali | 26. Benin | 43. Lesotho |
| 9. Niger | 27. Nigeria | 44. Swaziland |
| 10. Chad | 28. Cameroon | 45. Botswana |
| 11. Sudan | 29. Sao Tome and Principe | 46. Zimbabwe |
| 12. Ethiopia | 30. Equatorial Guinea | 47. Zambia |
| 13. Djibouti | 31. Gabon | 48. Malawi |
| 14. Somalia | 32. Congo | 49. Mozambique |
| 15. Cape Verde | 33. Central African Republic | 50. Madagascar |
| 16. Senegal | 34. Zaire | 51. Mauritius |
| 17. Gambia | 35. Rwanda | 52. Comoro Islands |
| 18. Guinea Bissau | | 53. Seychelles |
| | | 54. Reunion |

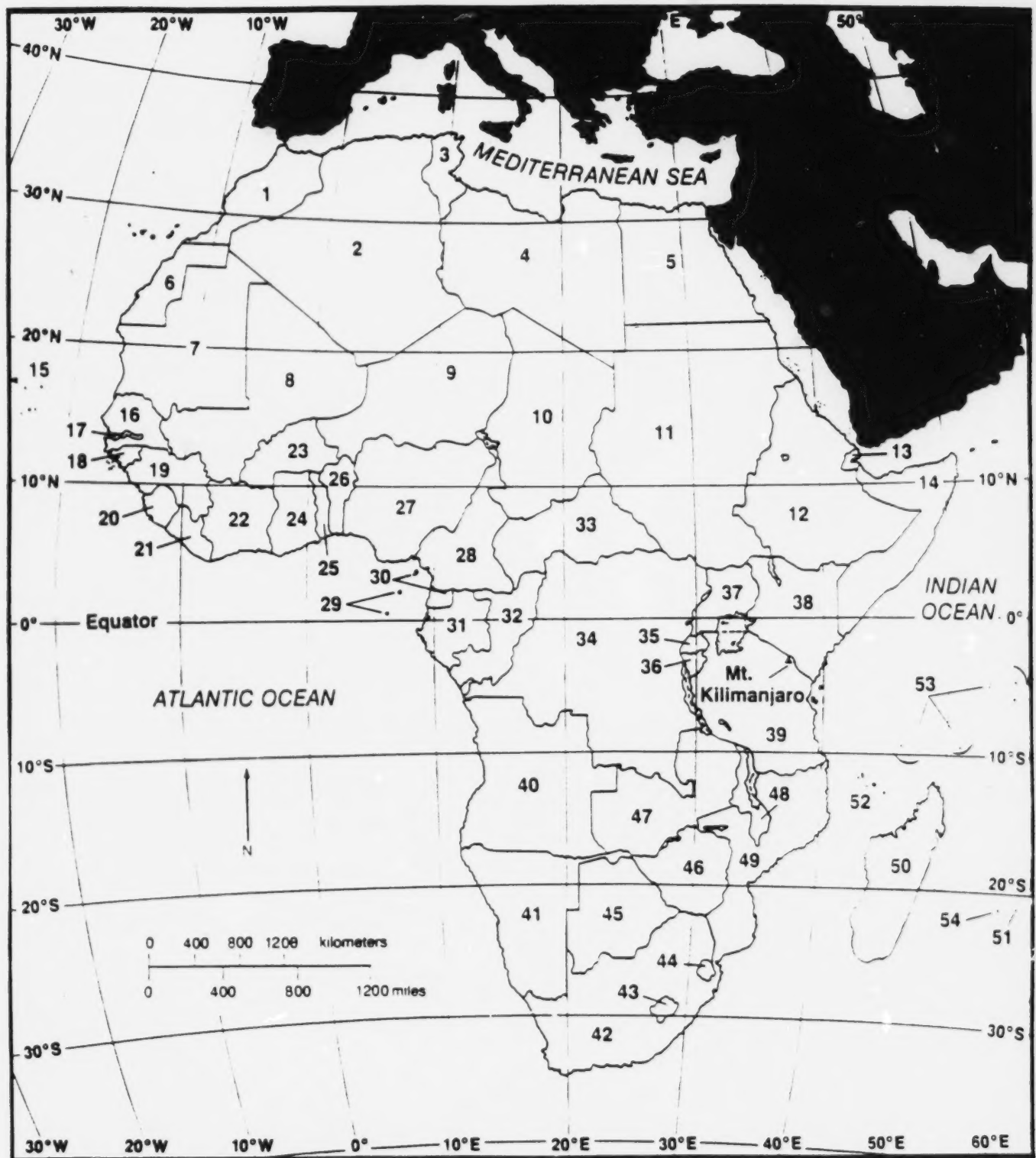


36

WHAT IN THE WORLD....!

37

COUNTRIES OF AFRICA



COUNTRIES OF AFRICA

A. DIRECTIONS: All of the countries of Africa have been numbered on the map "Countries of Africa". Using an atlas or a globe, write the name of each country in the blank next to its number. Watch your spelling.

- | | | |
|-----------|-----------|-----------|
| 1. _____ | 19. _____ | 37. _____ |
| 2. _____ | 20. _____ | 38. _____ |
| 3. _____ | 21. _____ | 39. _____ |
| 4. _____ | 22. _____ | 40. _____ |
| 5. _____ | 23. _____ | 41. _____ |
| 6. _____ | 24. _____ | 42. _____ |
| 7. _____ | 25. _____ | 43. _____ |
| 8. _____ | 26. _____ | 44. _____ |
| 9. _____ | 27. _____ | 45. _____ |
| 10. _____ | 28. _____ | 46. _____ |
| 11. _____ | 29. _____ | 47. _____ |
| 12. _____ | 30. _____ | 48. _____ |
| 13. _____ | 31. _____ | 49. _____ |
| 14. _____ | 32. _____ | 50. _____ |
| 15. _____ | 33. _____ | 51. _____ |
| 16. _____ | 34. _____ | 52. _____ |
| 17. _____ | 35. _____ | 53. _____ |
| 18. _____ | 36. _____ | 54. _____ |

LONGITUDE AND LATITUDE

Particular places on the earth can be located by using an imaginary grid system. This grid system is made up of lines of longitude and latitude. Both kinds of lines are measured by degrees.

Lines of longitude, also called meridians, run north and south, from the North Pole to the South Pole. The prime meridian, which runs through Greenwich, England, is 0°. Lines of longitude are identified as a certain number of degrees either east or west of the prime meridian. For example, the city of Sokoto in Nigeria is located approximately five degrees east of the prime meridian. So, Sokoto is 5°E longitude.

Lines of latitude run east and west around the earth. Unlike lines of longitude, lines of latitude never meet. Instead, they are always an equal distance from each other. For this reason, they are also called parallels. The equator is 0° latitude. Lines of latitude are identified as a certain number of degrees either north or south of the Equator. So, Sokoto is 13°N latitude.

Lines of longitude and lines of latitude cross each other, making a grid. If you know the degrees of longitude and latitude, you can locate any place on Earth. For example, Mt. Kilimanjaro is located at about 37° E longitude and 3° S latitude.

COUNTRIES OF AFRICA

B. DIRECTIONS: Use the "Countries of Africa" map to respond to the following questions.

1. Through which African countries does the prime meridian pass?
2. Through which African countries does the equator pass?
3. Between what lines of latitude and longitude does the continent of Africa lie?
4. What is the distance in miles between Africa's southern and northernmost points?
5. Which African nation lies at approximately 15° N and 15° W?

C. DIRECTIONS: Using the information on the map of Africa, decide whether each of the following statements is true or false.

- 1. Africa is in the eastern hemisphere.
- 2. Most of Africa lies north of the equator.
- 3. Mt. Kilimanjaro is in the southern hemisphere.
- 4. Africa is bordered by the Atlantic Ocean, the Indian Ocean, the Mediterranean Sea, and the Persian Gulf.
- 5. Africa lies on the same line of longitude as Italy.
- 6. Senegal lies on the same line of longitude as Spain.
- 7. Senegal is in the eastern hemisphere.
- 8. Senegal lies on the westernmost point of Africa.
- 9. Senegal is the same size as Kenya.
- 10. Senegal is bordered by Mali, Guinea Bissau and Morocco.

Reading/activities from *Global Insights: Teacher Resource Book*, Ohio: Merrill Publishing, 1988.

GETTING TO KNOW SENEGAL

DIRECTIONS: Answer the following questions using the "Snapshot of Senegal" worksheet.

1. The _____ people are the largest ethnic group in Senegal.
2. Most of the business of government and education is conducted in the _____ language. Why? _____
3. Senegal is approximately the same size as the American state of _____.
4. Put a check beside the words which relate to Senegal's location:

☐ Pacific Coast	☐ Sahel
☐ landlocked	☐ West Africa
☐ east of Mali	☐ borders Mauritania
☐ inland	☐ "surrounds" The Gambia
5. If you lived in Dakar, would the climate you experience be different from the climate experienced by people in Bakil? Why? _____

5. How is the climate of Senegal south of The Gambia similar to or different from the climate in your part of the United States? From the climate of your Peace Corps Volunteer's country? _____

6. How is the geography of northern Senegal different from the geography of southwestern Senegal? How might these differences in geography affect the way people live? _____

7. Most people in Senegal practice the religion of _____.
8. Is the population of Senegal homogeneous or diverse? Explain the reason for your choice. _____
9. Which of the following land and waterforms would you expect to see in Senegal? ☐ desert ☐ rivers ☐ swamps ☐ plains
☐ high mountains ☐ low lying hills ☐ plateaus
10. On the back of this paper list 5-8 ways in which Senegal is similar to the United States. List 3-5 ways in which it is similar to your Peace Corps Volunteer's country.

Thanks to Jim Flanigan for "Snapshot of Senegal", *Peace Corps Times*, Washington, D. C.: Fall 1990.

Snapshot of Senegal

Location — Senegal wraps around its smaller neighbor, The Gambia, to form the western bulge of Africa. It has a 330-mile coastline on the Atlantic. Mauritania and Mali are north and east and Guinea and Guinea-Bissau border on the south.

Land Area — Senegal covers approximately 76,000 square miles, roughly equivalent in size to South Dakota.

Terrain — The flat rolling plains in the northern region of the country are part of the Sahel desert. In the southeast plateaus rise from the foothills of the Fouta Djallon Mountains. Marshy swamps and tropical forests are found in southwest Senegal. The country's four main rivers are the Senegal, Saloum, Casamance and Gambia.

Climate — The climate is as varied as the terrain. There are two seasons, rainy and dry. The rainy season lasts from June through October. Along the coast the weather tends to be breezy and cooler while further inland it is drier in the north and more tropical in the south. Temperatures range from 64 to 86 degrees.

Population — There are around 7 million people. The population is made up of numerous ethnic groups that include Wolof (36%), Fulon (17.5%), Serer (16.5%), Toucouleur (9%), Diola (9%) and Mandingo (6.5%) as well as other African groups (4.5%) and foreign nationals (1%).

Language -- French is the official language. Other languages spoken are Wolof, Pulaar, Serer, Diola and Mandingo.

Religion -- Around 83 percent of the people are Muslim. About 15 percent are Christian — mostly Roman Catholic. The remainder practice animism.

Major Cities -- Dakar is the nation's capital and its largest city with a population of approximately 1.5 million. Other major cities are Saint Louis, which served as the colonialist capital, and Thiès, Kaolack and Ziguinchor.

Government -- After achieving independence from France in 1960, Senegal was established as a republic. Its constitution was adopted in 1963. The president, elected every five years, is head of state and appoints a council of ministers as well as Supreme Court judges. The legislature, the National Assembly, is a unicameral body with 120 elected members. There are 17 registered political parties. President Abdou Diouf is leader of the Socialist Party, which has been the party in power since 1960.

Economy — The economy of Senegal is relatively diversified. The main agricultural crop is groundnuts. Other crops are maize, millet, beans, rice, sugar and cotton. Industries include textile manufacturing and food processing as well as petroleum and phosphate production. Fishing industries have become the largest export earner. Tourism is also a growing sector of the economy.

Flag — The national banner consists of three vertical bands of green, yellow and red. A green star is centered in the yellow band.

Peace Corps — Currently there are 117 Volunteers and 6 trainees in Senegal. More than 2,000 volunteers have served there since 1963.



THROUGH THE DESERT TO DAKAR

The 8,000 mile Paris-to-Dakar road rally is a race wrought with as much controversy as challenge. "Through the Desert to Dakar", an article which appeared in the February 1, 1988, edition of *Newsweek*, recaps the events of the 1988 race and highlights some of its controversy. As you read the article, ask yourself what the controversy is about. Use the story as a jumping off point for further research on the race, then decide whether or not you agree with the *Newsweek* author's point of view.

THROUGH THE DESERT TO DAKAR *Controversy Clouds a Grueling Auto Rally*

It was supposed to be sport, but at times the 8,000-mile Paris-to-Dakar rally was more like mayhem. Motorcyclist Jean-Claude Hugar, a member of France's Elite Garde Republicaine, died when his BMW crashed near the ancient town of Timbuktu. Accidents also took the lives of a Dutch navigator, a French driver and a West African woman spectator, and two young children also died in other rally accidents. One crew got lost for 48 hours among the sand dunes, and in the most bizarre incident of all, thieves "kidnapped" the car of Finland's Ari Vatanen during a rest stop in Mali. When the three week endurance test finally ended last week, the result—a victory for Finnish champion Juha Kankkunen in a Peugeot 205—seemed almost irrelevant amid the controversy that clouded the event's future.

The grueling course snaked across some of the hottest, most inhospitable terrain on earth (map). Within days a third of the 600 vehicles that set out from Paris on New Year's Day had dropped out, many on a desert leg appropriately dubbed "the apocalypse." Organizers dismissed the rally's high casualty rate—26 deaths since it began 10 years ago. "If you take a group of 2,000 people over a three week period, even if you leave them in a city instead of the desert, there are going to be hospitalizations and deaths," said Senegalese rally official Diallo Kane.

The death toll aside, environmentalists and aid officials assailed the event as a rich man's spectacle amid the poor and famine-threatened populations of West Africa. The rally attracted about \$100 million in TV and advertising sponsorship, they said, a figure comparable to the humanitarian aid given the countries, such as Mauritania, through which the rally passes. Complaints about the danger and cultural insensitivity reached such a pitch that the rally may well be canceled next year.

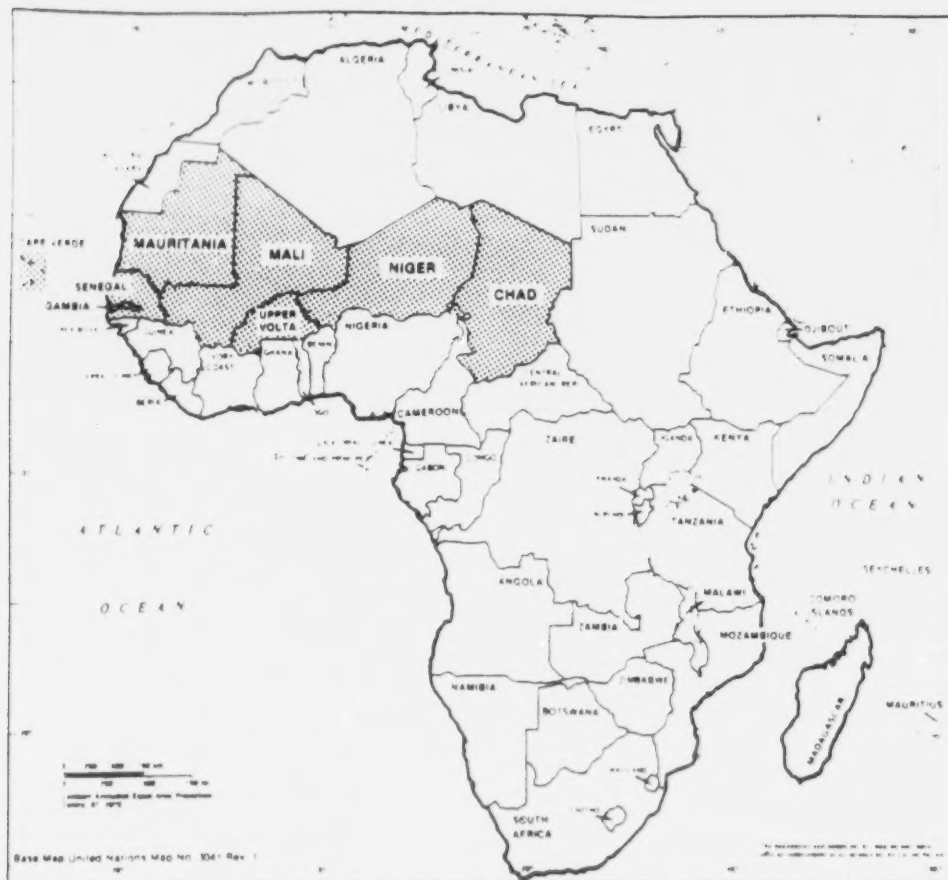
SOMETHING TO THINK ABOUT

1. Use the map on the following page to trace the route of the race. Through which countries do the drivers pass? Which language would be more helpful to them: French or English? Why?
2. Does this author support the road race? What lead you to that decision?
3. Why might environmentalists and aid officials condemn the event?
4. What evidence would you need to take a position on the value of the race?

THROUGH THE DESERT TO DAKAR



From: *Le Soleil*, published in Paris, France.



The African Sahel

THE DESERTIFICATION DEBATE

Say the word *desertification* and most people picture wild winds sweeping the Sahara's sands through remote villages in a near human gesture of revenge. Certainly, expanding desert boundaries are a significant aspect of the desertification process, but desertification means more than widening deserts. It is the process by which fragile arid lands -- whether adjacent to wide expanses of desert or not -- become "desert-like", that is, unable to sustain life due to poor or absent topsoil and insufficient rainfall. These patches of land can be in the western plains of the United States, in the southern plateau of Nepal, or in the northern part of Senegal. They can be anywhere in the world where man and nature have combined to create desert conditions.

What causes desertification? Can it be stopped? As with most environmental issues, there is much debate and disagreement about what causes desertification, as well as about what will stop it. Its causes are like the complex "underlying causes of the Civil War" -- they lie sizzling under the

surface until a direct cause comes along and triggers them off. One thing is certain, though. Desertification is a natural process which has been aggravated by man.

Recurrent drought, poor soil, harsh winds, and infrequent or heavy rains all create strain on an environment. Add to these factors such things as sudden population growth, deforestation, overgrazing by animals, overcultivation of land, and changes in lifestyle, and an already fragile land area weakens and, in a sense, breaks.

Can it be stopped? Since 1977 when the United Nations had its Conference on Desertification, people all over the world have looked more closely at this problem and at its possible solutions. The debate about what really works will continue for some time. Most scientists agree, however, that the changes that take place must be educational as well as environmental, and that the people involved in the problem must somehow be involved in its solution.

Desertification, the process by which fragile arid land becomes desert-like, is caused by a complicated web of natural and man-made factors. There is no one solution which is right for every country. However, it is clear that it is a problem that won't go away if it is ignored. And it is a problem that affects the day to day living of people who are very much like you and your classmates.

Ndiane is a village located in one of the regions of the world most threatened by desertification, the African Sahel. As you read about this village, ask yourself how people's lives there have been affected by changes in the land. Ask yourself, too, whether these changes are positive or negative ones.

NDIANE

Ndiane is a rural farming community located in the Thies region of Senegal. Its 460 inhabitants represent two of Senegal's largest ethnic groups -- Wolof and Serer. In 1895 Biram Ndiane founded the village which bears his name in a lush valley ideal for farming and planted rice along a seasonal river which ran past the village's south boundary. Almost 100 years later his great grandson, Modou Fall (the village's current chief), leads quite a different life as the encroaching desert and increasing deforestation have made farming merely a subsistence venture and as every year the yields from the millet and peanut fields diminish in proportion to the decreasing rainfall.

Days in Ndiane begin early and at times seem endless, especially during the rainy season, when women rise at 4:30 A.M. to pound millet (the staple food grain of much of the country) in the morning cool and men

leave for the fields well before dawn in order to accomplish as much as possible before the mid-day heat becomes unbearable. While both men and women are occupied in agricultural activities, women's further activities include: child care, firewood gathering, hand drawing water from thirty meter deep wells, collecting leaves used in making sauce for the evening meal, as well as [general] food preparation -- which, aside from the actual pounding and processing of the millet, includes cooking over an open fire for up to four hours for any one of the three daily meals.

Ndiane is a village in transition, caught somewhere between the traditional and Muslim ways of its founders, and the increasingly modern and western desires of its youth, many of whom have left the village in search of employment in Senegal's growing metropolitan centers. While the village chief...faithfully completes his five daily prayers, his eldest son is a chauffeur in Dakar, smokes Marlboros, and knows all the words to Michael Jackson's "Thriller"...It is in an attempt to cope with the combined pressures of modernization and desertification that the village has placed much of its hope for the future in the formal education of its children.

[N.B. Under the guidance of Peace Corps Volunteer Martha Holleman, and community leader Souleye Sarr, the people of Ndiane built an additional classroom for their primary school.]

SOMETHING TO THINK ABOUT

1. Draw a diagram or picture which illustrates the process of desertification.
2. How have the lives of the people of Ndiane been affected by the their environment?
3. What other factors have contributed to change in the lives of the villagers?

For Further Research:

1. What human factors contribute to the desertification of an area?
Environmental factors?
2. Locate area of the United States which are threatened by desertification.
What are the human and environmental factors aggravating this process?
What is being done to stop it?

Map reprinted with permission from *Africa Today: An Atlas of Reproducible Pages*, World Eagle, Inc., 64 Washburn Avenue, Wellesley, MA 02181, USA. Copyright 1990.



HOW DO YOU SAY HELLO? WOLOF GREETINGS

As you probably know from studying French, Spanish, Russian, or German, learning a language involves much more than learning how to translate phrases back and forth. Language is a complex system of verbal and nonverbal communication which, as one former Peace Corps/Senegal Volunteer put it, "reflects the values, philosophy, and customs of a people". Knowing the language of a culture helps us to understand work relationships and friendships, what people in a particular culture value, and how they look at the world. Language allows us to become part of the community; it is the key to culture.

Think about something seemingly as simple as saying hello. How do we in the United States normally greet people? Is it different if they are strangers? If they are older? Does it vary from one part of the country to another? What do these customs say about who and what we think is important in life?

One of the first things one learns in a Wolof language lesson is the importance of taking time to greet people in the proper way. As you read Molly Melching's description of Wolof greetings and the sample Wolof lesson that follows, ask yourself: (1) Why do the Senegalese place such importance on greetings? and, (2) What would I need to know about greetings to fit comfortably in to Senegalese life?

Perhaps saying hello isn't quite so simple, after all!

WOLOF GREETINGS

It is not an accident that the first dialog of our Wolof lessons begins with greetings, for greetings are a most essential aspect of Wolof culture. Many volunteers who have lived in a village can attest to the amount of time spent going through the greetings when one Wolof meets another during the day.

For foreigners, these greetings may seem a meaningless waste of time because they are always the same and quite lengthy. We may also be baffled to see a Wolof doing something we consider "really important" stop everything to spend ten minutes greeting a friend he has seen just hours ago. But once again it is because greetings -- acknowledging the existence of another human being and taking the time to relate to him or her in a personal way -- is a priority in Wolof society which helps achieve the goal of harmony and peace in the community.

Every member of the community is expected to greet every other member of the community regardless of status or wealth. Indeed, the greetings are a way for the Wolof to show respect for every member of the community, rich or poor, noble or of slave origin, because every member has an important role to fulfill.

It is also interesting to note that Wolofs often express anger, not by hostile words or threats, but by refusing to greet the person. This is considered a great insult denoting a lack of respect or outright contempt for the individual. This is important to remember since in America a "hello" and a wave of the hand are enough to show the pleasure we get from seeing someone.

Once I asked a Senegalese villager why he spent so much time greeting, why he repeated the family name over and over, used the tag names, etc. He replied that he was not only saying the name of the individual with whom he was speaking, but that he was also acknowledging that person's entire family, the ancestors as well as the living, and the history of the family. Asked what that meant to him, he answered: "Happiness"...

Foreigners living in Senegal (especially in a traditional Wolof village) must realize then that they may hurt people's feelings by not greeting every individual with whom they come into contact, even if the other is in the middle of a business transaction, a discussion with someone else, reading, etc. This can be exasperating if the foreigner thinks that Wolofs have the same priorities as he does (respect of privacy, work, time, etc.) and doesn't understand the capital significance that showing concern for the well-being of the individual and his family circle by means of the greeting ritual has in Senegalese society.

The foreigner may think nothing of walking into an office and [asking for something] point-blank, because in his society he is trying not to "waste" the other person's time and [trying to] get straight to the point. This foreigner may wonder why Senegalese are so slow to help him out (or even seem a bit hostile) even though it may be their job. However, the Senegalese feels his person, his "being" has not been acknowledged before getting down to what he considers secondary matters.

It is obvious that a Senegalese will fare better in America if he learns the polite way to approach people according to our standards. So when the foreigner in Senegal does learn the Wolof greetings and uses them, this indicates to the Senegalese that the person is one who has taken the time to learn what is important in Senegal and feels the person respects him and the customs of his society. He is, therefore, much more eager to aid this individual. It is also interesting that most foreigners who learn Wolof participate with sincerity and learn to value this ritual, finding it difficult to return to societies whose priorities make it impossible to devote time to this type of interaction...

"To shake hands or not to shake hands..." The following greeting guidelines come from the Wolof language text *Wolof: An Audio-Aural Approach* which is used by Peace Corps trainees who are living in Senegal. Are there similar guidelines in American English?

- Using the family name is the formal way of greeting people you don't know very well. This is especially true in rural areas. When you meet someone for the first time, you ask them what their last name is.

- [How people are addressed depends on their gender and relationship to you. Here are some examples of Wolof] forms of address:

- for formal situations: sant (last name)
- to a friend: suma xarit, rakk, mag
- to an unknown man: goor gi, saa waay
- to an unknown woman (used by a man only): sama jigeen, soxna si, ndawsi
- to a man who has been to Mecca: Allaaji
- to an older woman: yaay, yaay ji...

- Shaking hands is part of the greeting process. While in the U.S., this is a fairly formal way to greet people you meet for the first time, among Wolof people this is a very common practice. People shake hands [every time they meet]... In rural areas you might find that some men do not shake hands with women, especially older women. In this case "Asalaam-maalekum!" plus the last name of the person to be greeted would be adequate. You will notice in

Dakar, kissing on the cheeks has become the rule rather than the exception among "educated" young men and women. This obviously is part of the very strong French influence present in Senegal...

The following dialogue illustrates one variation of a typical Wolof greeting. After conversing with one another in this way, two people would then either "get on with their visit" or take leave of one another.

CI KER GE

- Samba Ndiaye mungi toog ci ker ge. Ibou, xarit-u Moustapha, new-ne.
- Samba Ndiaye is sitting at the house. Ibou, a friend of Moustapha, has arrived.
- Samba Ndiaye est assis a la maison. Ibou, un ami de Moustapha, est arrive.

<u>IBOU</u> : Asalaa-maalekum!	Peace!	Salutations
<u>SAMBA</u> :Malekum-salaam!	Peace be with you!	Salutations!
<u>IBOU</u> : Naka nge fanaane?	Did you spend the night in peace?	Avez-vous passe nuit en paix?
<u>SAMBA</u> :Jamm rekk, alhamdulilay.	In peace, thanks be to God.	En paix, Dieu merci.
<u>IBOU</u> : Nanga def?	How are you?	Comment ca va?
<u>SAMBA</u> :Waay, suma xarit, mangi fi rekk.	Oh, my friend, I'm here.	Oh, mon ami, ca va bien.
<u>IBOU</u> : Naka waa ker ge?	How are the people of the house?	Comment va la famille?
<u>SAMBA</u> :Nunga fe!	They are there.	Bien! Ils sont la.
<u>IBOU</u> : Naka sa baay?	How's your father?	Comment ton pere?
<u>SAMBA</u> :Munga fe!	He's there.	Bien! Ils est la.
<u>IBOU</u> : Naka sa ndey?	How's your mother?	Comment ton mere?
<u>SAMBA</u> :Munga fe?	She's there.	Bien! Elle est la.
<u>IBOU</u> : Jamm nge am?	Do you have peace?	Avez-vous la paix?
<u>SAMBA</u> : Jamm rekk, alhamdulilay!	Peace only, thanks be to God!	La paix seulement, Dieu merci!

From *Wolof: An Audio-Aural Approach*, by Pape Amadou Gaye, Togo: U.S. Peace Corps. With thanks to RPCV/Senegal Terry Brill for his assistance.

SOMETHING TO THINK ABOUT

1. What are greetings? What is their purpose?
2. What factors influence the way people greet one another in Senegal? In America?
3. How would you explain the American system of greeting to someone visiting the United States for the first time? Do people in America greet one another? What if the two people are strangers? If one person is older? If one person has a higher social status (such as that of a public official or a religious leader)?
4. Are proper greetings as important to Americans as to the Senegalese? Why?
5. How would you know if you did not greet someone properly in the United States? What would you do if that happened?
6. What might happen if you were a Peace Corps Volunteer working in a Senegalese village and you did not greet someone properly? Why?
7. What strategies for learning language rules (such as greetings), would you suggest to someone who is new to the United States?

A STITCH IN TIME...

According to *Webster's New World Dictionary*, a proverb is a "short, traditional saying that expresses an obvious truth or familiar experience...". But what purpose do they serve for us and for people in other cultures? The following Wolof proverbs are taken from former Peace Corps Volunteer Molly Melching's book *Ndank-Ndank* (whose title is itself a proverb), and from anthropologist David Gamble's work, *The Wolof of Senegambia*. Which one speaks to you personally? And, what do they tell us individually and collectively about what is important to the people who use them?

1. *Ndank-ndank mooy japp golo ci nyaay*
Little by little, one catches the monkey in the jungle.
2. *Yakamti ak gaawantu, bu nu juree doom, reccu am caw yoon.*
Haste and hurry can only bear children with many regrets along the way.
3. *Lekkal lu la neex, waaye solal lu neex nit na.*
Eat what you want, but dress according to what society wants.
4. *Xuloo amul, nakk waxtaana am.*
Misunderstandings (fights) don't exist, only the failure to communicate exists.
5. *Mere manding, dox bu gaaw a ko gene.*
It is better to walk fast than to grow angry at the forest.
6. *Nit-nit ay garabam.*
People are man's medicine.
7. *Fen guy defar moo gen degg guy yaq.*
Lies that build are better than truths that destroy.
8. *Kakatar mooy soppaliku, jel melow suuf, waaye suuf du jel melow kakatar.*
The chameleon changes color to match the earth, the earth doesn't change color to match the chameleon.

9. *Xamul aay na, laajtewul a ko raw.*
Not to know is bad, but not to seek to know is worse.

Anthropologist David Gamble offers these proverbs in his book *The Wolof of Senegambia*:

10. When a mouse makes fun of a cat, there is a hole.
11. The frog likes water, but not boiling water.
12. An insolent tongue is a bad weapon.
13. What a child says, it has heard at home.
14. If the dog is not at home, it does not bark.

These proverbs were collected by Charlotte and Wolf Leslau and appear in their book *African Proverbs* (New York: Peter Pauper Press, Inc., 1985):

15. When you know who his friend is, you know who he is.
16. Spilled water is better than a broken jar.
17. He may say that he loves you. Wait and see what he does for you!
18. If a centipede loses a leg, it does not prevent him from walking.

SOMETHING TO THINK ABOUT

1. Rewrite each of the above proverbs in your own words. What do you think they mean?
2. Categorize the proverbs based on the topic they address (relationships between people, messages about life, etc.).
3. Make a list of American proverbs. Categorize them, then compare them with the Senegalese proverbs. Can you draw any conclusions about what is important to people?

THE DECISION

"Ibra, do you want to compete in the track meet which is in two months?" Moussa asked. The two boys were sitting under a mango tree, munching on the tree's fruit. "You are one of the fastest runners I've seen, and you always win the races we have in gym. All of the schools in Senegal are sending students to Ziguinchor for a week of competition. I'm sure that you'll be the one chosen from our class to go. I only wish that I had a chance to win the class race and to go to the meet."

"I don't know whether I'll get to go or not," Ibra replied. "You know what our gym teacher Mr. Diouf told us. Our school doesn't have the money to send many students for the competition... Mr. Diouf said that our class would have a big race. The winner will get to compete in the Ziguinchor meet and represent our class. Abdou is very fast. He'll make it hard for me to be the one chosen, especially if he practices for the meet."

"Don't worry," Moussa added. "You'll practice, too, won't you? You're faster than Abdou now. So, of course, you'll be faster than he when Mr. Diouf has the deciding race." For Moussa, there wasn't any doubt that Ibra would be the one to represent their class.

"Thanks for your confidence in me," Ibra said. He lightly hit Moussa on the back. "I'd better be getting home now. I have some chores to do and then some studying for an English test tomorrow. See you at school." Ibra finished his mango and picked up his books. He left Moussa sitting under the tree and eating another mango.

On the way home Ibra thought about the class race, the winner of which would travel to Ziguinchor. He wondered whether or not he would get that honor. He had been feeling tired lately, and he'd had trouble in getting his breath, particularly after running. He hadn't mentioned these troubles to any of his friends. They would only joke about them. Perhaps he needed to go to bed earlier or to eat more. Ibra didn't really understand what was causing him to feel that way, but surely he would get better.

He arrived at the compound gate and pushed it open. He walked into his brother's house. After putting the books in a corner of the room, he went to help his brother with the weaving. It took much work to make the material strips in the traditional patterns. Still, the sale of the material provided food for the family...

After dinner Ibra unrolled his sleeping mat and brought a candle closer. He opened his English book to the selection on verb tenses. Studying was never any fun, but he wanted to make a good grade on the test. Absently, his hand went to his shirt pocket and brought out a cigarette. He had bought five that day from the man who sold odds and ends at school. A cigarette would make the time for studying pass more quickly and make him feel better. He could remember when he first started smoking two years ago. He had coughed at the inhalation of smoke. Even the taste was awful in the beginning, but it had made him feel more important to have a cigarette in his hand. Now he liked cigarettes and looked forward to when he could smoke.

In fact, he had to have cigarettes. His body craved the taste of them. Fortunately, his brother smoked, too. Otherwise, he didn't know how he would have been able to satisfy his appetite for tobacco. Occasionally, as today, he could afford to buy his own, but usually his brother gave him a few each day.

Ibra studied for an hour. His eyes were hurting from the insufficient light, and he was tired. With Allah's help, he should do well on the test. He blew out the candle and went to sleep.

For the next month Ibra tried to practice for the class race. After each run in gym class, however, he felt very tired. He was also gasping for breath and coughing. Moussa noticed that something was wrong with Ibra. Ibra wasn't acting his usual self. Moussa decided to find out what was the matter. After Wednesday's gym class, he went to talk to Ibra.

"Ibra, are you feeling O.K.? You don't seem to have your usual energy. Abdou's been getting closer and closer in our gym runs. Is something wrong?" Moussa looked questioningly at his friend.

"I'm not sure," Ibra answered. "After I run, I cough and have trouble breathing. At one time I thought that perhaps I was sick or needed more sleep, but now I'm uncertain of what's causing me to feel this way. I'm really becoming concerned. I want very much to win the class race, so that I can go to Ziguinchor. I won't be able to beat Abdou if I continue feeling as bad as I do. Let's sit down and rest some. How about a cigarette? I've got two in my pocket. I'll feel better after I have a smoke."

"No, thanks," Moussa said. "I don't smoke." He looked thoughtful for a moment. "Do you suppose that cigarettes are making it difficult for you to run? My cousin, the one who's at the university in Dakar, used to smoke. When he decided to become a physical education teacher, he stopped. It was hard for him to give up cigarettes. He told me that people who were serious about their health and about athletics didn't smoke. Maybe we could ask Mr. Diouf about how cigarettes affect the body. Do you think that they could be the reason you don't have energy? Perhaps cigarettes are bad for you."

"Oh, stop joking," Ibra said. "Cigarettes make me feel good. When I don't smoke, I want a cigarette very badly. To put your mind at ease, though, we'll ask the gym teacher. Mr. Diouf will probably say that cigarettes are like vitamins -- good for your health." With these words, Ibra stood up. "We'll ask him tomorrow before gym class."

"O.K.," Moussa agreed. The two boys parted and started on their walks home.

The next day Moussa was determined to have his idea about cigarettes confirmed. He grabbed Ibra and pulled him towards the school gate where Mr. Diouf was standing.

"Come on," Moussa urged. "Don't forget we need to ask Mr. Diouf about cigarettes."

"All right," Ibra said, "but let go of my arm."

"Good morning, Mr. Diouf," Moussa said. "Ibra and I had a discussion yesterday about cigarettes. I said that they were bad for your health, but Ibra

disagreed with me. Would you please tell us how cigarettes affect the health? Are they good for you?" Moussa wanted the issue settled.

"Hello, boys. That's a good question, Moussa. Why don't we have a class talk about cigarettes? All of the pupils need to know the answer to your question before they decide whether or not they want to start smoking. For those who already smoke, some knowledge about cigarettes may make them decide to stop. Can you wait until this afternoon's class? Then, I'll be happy to answer your question." Mr. Diouf smiled at the boys.

"Thanks, Mr. Diouf. We'll wait to find out who's right," Moussa told the teacher. A little distance from the school gate, he turned and whispered to Ibra, "I know I'm right."

Ibra, however, was going to be patient. "Let's wait and see."

That afternoon Mr. Diouf called all of his students together."

"Two boys asked me about cigarettes, so we're going to have a talk about how they affect the body and your health. First, when you start smoking, you cough. That's one way that your body is telling you that cigarettes are dangerous. When you put a cigarette in your mouth and light it, you are inhaling smoke into your lungs. You are also inhaling chemicals into your body, such as carbon monoxide, nicotine, and tar. What does carbon monoxide do? It takes oxygen from your blood. You'll begin to feel tired, and you'll have trouble breathing. Food won't taste as good, because of the bad taste of tobacco, and you'll increase the possibility that you'll become sick. Are these good results for your health?"

All of the class responded with an emphatic, "No."

"Next," Mr. Diouf continued, "nicotine is addictive. When you start smoking, you'll continue smoking. Your body will begin to demand that you smoke. Smoking becomes a habit, like eating and sleeping. But, it's a bad habit. If you care about your health, you won't smoke. If you already smoke, then decide to stop and stick to your decision. Now, let's go to the gym field. It's time to get some exercise." Mr. Diouf and the students jogged to the playing field.

Moussa could hardly wait to talk to Ibra. He went up to Ibra as soon as gym class had ended. "I knew that I was right," Moussa boasted. "Are you going to give up smoking? You've got to. I want you to win the class race and go to Ziguinchor. There are only three weeks left before the race. If you stop smoking, you'll get your energy back and will be able to breathe more easily. I'll help. I'll remind you constantly about Ziguinchor. You're our best hope, but only if you stop smoking. Please give up cigarettes," Moussa looked at Ibra with concern.

"I never knew that cigarettes did such bad things to your body. I'll have to stop because I don't want to kill myself. According to what Mr. Diouf said, cigarettes can eventually kill you, by helping you to have cancer or some other illness. Also, I want to go to Ziguinchor, so I'll stop smoking. The trip to Ziguinchor will be my reward for giving up the tobacco habit," Ibra declared. He pulled several cigarettes from his pocket and threw them on the ground. The two boys crushed them into the dirt.

Ibra's declaration was easy to make, but not easy to follow. He was continually tempted to light just one cigarette. But, he knew that if he gave in one time, he would be smoking again. One cigarette would certainly lead to another. He told his brother of his decision to stop smoking. The brother promised to give Ibra no more cigarettes. After about two weeks, it was easier to think of other things than cigarettes. Ibra began to feel better and to have more energy. Giving up smoking was like fasting for Ramadan. It required self-discipline.

Finally, the day for the decisive race arrived. Each class would have a race. Only the winners would get to journey to Ziguinchor for the big meet. It would be a great honor to represent one's class in a competition with all of the other schools in the nation. Each student was excited and determined to do his best...

The races started with the youngest boys and were followed by the next class. Then, it was time for Ibra's class. After some light exercise, the boys lined up and waited for Mr. Diouf to drop the colored piece of material. The falling material meant "go," and at the starting signal the boys were off. Ibra felt more and more energy going through his body. Soon he was ahead of all of the other boys. He finished the race several meters in front of the next boy. He had won the race and the honor of a trip to the Casamance! Moussa had been right -- Ibra could win, and he could give up smoking. He had made the right decision. He deserved his reward of the Ziguinchor trip and the challenge of participating in his country's competition.

by Carolyn Steele
Peace Corps Volunteer
Senegal

**SUGGESTIONS FOR USING WORKSHEETS:
GRADES 10-12
LEVEL C**

**PURPOSE: TO PRACTICE INFORMATION GATHERING SKILLS WHILE
INTRODUCING BASIC INFORMATION ABOUT AFRICA AND SENEGAL**

WORKSHEET: SENEGAL: TRUE OR FALSE (p. 58-63)

•Have students complete the worksheet "Senegal: True or False" either individually or in pairs. Correct worksheets based on information in the worksheet "A Closer Look at Senegal", and on a world map.

Answers:

- | | |
|----------|-----------|
| 1. True | 9. True |
| 2. False | 10. False |
| 3. True | 11. False |
| 4. False | 12. True |
| 5. False | 13. True |
| 6. False | 14. True |
| 7. False | 15. True |
| 8. True | 16. True |
| 17. True | |

•Randomly count off students by threes. Have those assigned ones, research question number one, those assigned twos, research number two, and so on. After allowing time for library research and preparation, have students compare their findings with those of the other students assigned to their question. Have each group prepare a poster talk or summary for class presentation. Students should be prepared to write an essay on links between Senegal and the United States after these presentations.

1. What is desertification? Is there a relationship between desertification and urbanization in Senegal? How does this relate to/affect us here in the United States?
2. How has the geography of Senegal affected its history? How might this (both the process and the information) relate to us here in the United States?
3. How has the history of Senegal affected its culture? How might this (both the process and the information) relate to us in the United States?
4. How is/was Senegal economically tied to the United States?

WORKSHEETS: AFRICA AT A GLANCE (p. 64-66)

•Distribute worksheets "Africa at a Glance" and ask students to consider the purpose of each map. Ask where they might have been found. Ask where maps of your Peace Corps Volunteer's country might be found. Ask why the maps have been grouped in that particular way.

- Have students work individually to complete "Something to Think About" using the maps. Have them compare their answers with a partner's responses. Discuss.
- Make a class list of facts about Senegal (from "Something to Think About"). Ask what the maps do not show about that country.
- Find maps of North America which show vegetation and rainfall patterns, religious distribution and/or colonial roots. Have students look for similarities between the information on Africa and the information on North America.
- Find special purpose maps of the region in which your Peace Corps Volunteer lives. Compare the maps of North America, Africa, and that region, noting similarities and differences among the three regions. Ask students what conclusions they can draw based on this information.
- Research the role of colonialism in African and American history. Organize a class debate on the pros and cons of the process.
- Write to your Peace Corps Volunteer about the role of colonialism in his or her country. Ask about evidence of the country's colonial past, as well as the positive and negative effects of it.

PURPOSE: TO EXPLORE THE RELATIONSHIP BETWEEN CULTURE AND VALUES

WORKSHEET: THINKING ABOUT PRIORITIES (p. 67)

- Ask students to define and give examples of the words "attributes", "values", and "priorities."
- Have students choose and then rank the attributes listed on the worksheet "Thinking About Priorities."
- Have students individually respond to the questions in "Something to Think About." Ask them to compare their responses to those of another classmate, then open the floor for class discussion.
- Ask students to bring in popular stories, movie blurbs, and weekly television listings. Working in small groups, ask them to develop a method for analyzing the goals and attributes of the main characters. Ask them to generalize about the goals and attributes which are represented. Ask students to generalize about the role of the media in teaching values.
- Have students individually, then as a class, brainstorm a response to this question: "How would you teach a child to be generous?" Ask students to work in pairs. Ask them to choose a characteristic from the "Thinking about Priorities" worksheet, then have them develop one "teaching tool" for that characteristic (i.e., a skit, poem, song, game,

puppet show, reading, etc.). Have students perform or demonstrate their activity for the rest of the class (or for a younger class), asking the audience to guess the attribute. What conclusions can the class draw about the role of the family in learning values?

- Ask parents to present a panel discussion on "How to Teach a Child to Be Accepting of Others." What conclusions can the class draw about how people learn values?

- Send your Peace Corps Volunteer the "Thinking about Priorities" worksheet. Ask him/her to choose ten attributes he/she most values. Ask about the similarities and differences between your Volunteer's values and the values of his/her host country. How have these differences affected him/her? What strategies are used to cope with differences when they arise?

- Ask your Volunteer what lessons can be learned from the people of his/her host country.

WORKSHEET: NDANK-NDANK (p. 68-71)

Exploring what a group of people value is a complex process at best. Although some people believe that doing so creates expectations where none may have existed, many others believe that prior knowledge of different cultural styles and priorities makes working and living in the new culture easier. *Ndank-Ndank* is an example of material which supports the latter view. Written by former Peace Corps/Senegal Volunteer Molly Melching for people preparing to live and work in Senegal, *Ndank-Ndank* is a collection of essays on the culture of Senegal's major ethnic group, the Wolof. As you introduce the reading to your students, ask them to keep in mind that it is written about the traditional aspects of only one of the many cultures of Senegal. Remind them, too, that it is largely one person's perspective on these customs and values.

- Ask students to put the following Senegalese proverb into their own words: "Little by little one catches the monkey in the jungle."

- Ask students to read over the introduction and "Something to Think About" sections before reading the selection.

- After reading the essay, have students respond individually to the questions in the introduction and "Something to Think About" sections. Ask them to compare their responses with those of a classmate. Discuss the responses as a group, asking students to draw conclusions about the similarities and differences between traditional Wolof and traditional American values. Ask students how the ideas in the reading might apply to their lives.

- Ask students to imagine what would happen if they were assigned to a science project with a student whose priorities (see "Thinking about Priorities") were different from theirs. How might their differences enhance the project? What difficulties might be encountered? What strategies does Melching suggest for coping with value differences? Would these strategies work in the science project situation? What other strategies for working together might there be?

WORKSHEET: FROM THE FIELD (p. 72-79)

This collection of letters "from the field" appears in the information packet on Senegal which is sent to men and women who have accepted Peace Corps' invitation to serve in that west African nation for two years. The thoughts and opinions they express do, indeed, reflect individual personalities, projects, and expectations. However, in spite of being written at different times and from different sites, similar themes do emerge. Encourage your students to look for these common threads, particularly for the strategies the Peace Corps Volunteers have used to adjust to life in a new culture.

- As a class, brainstorm a list of class, school, or community problems which have been solved. Choose one of the problems and together construct a diagram which shows the process which was used to solve the problem (i.e., How was the problem identified? When and by whom was information about possible solutions gathered? Who actually solved it?).
- Bring in a letter or postcard that you have received from someone travelling in another part of the country or world. (If you haven't received one, send one to yourself!) Share the contents with your students asking them to tell you what they have learned about the place from your letter. Refer to this postcard/letter as you introduce "From the Field."
- Ask students to make a chart as suggested in "Something to Think About" at the end of "From the Field." Ask students to fill in the chart as you read all or part of the first letter. Compare responses. Ask students to read the rest of the letters and to fill in the chart on their own. Have students compare their responses with a classmate's, then discuss as a class.
- Ask students to compare the problem solving process discussed above, with the process employed by community development workers in Senegal. How are they similar? Could the process used by Peace Corps Volunteers work effectively in the United States? Why or why not?
- As a class, brainstorm a list of school or community problems. Ask students to work in pairs to apply the problem solving process described in "Alan Berrou's End of Service Report" to one of the problems on the list. As a class, work on solving one or more of these problems.
- Write to your Peace Corps Volunteer about his/her project. Ask about the problem solving process being used. Ask about the advantages and disadvantages of such a process.

WORKSHEET: LEOPOLD SENGHOR (p. 80)

- Read aloud "Night of Sine", which comes from Austin Shelton's book *The African Assertion*. Discuss the images of Africa it conveys. Shelton offers some guidance to the references in the poem:

Sine-Salum refers to the region between the Sine and Salum Rivers originally settled by the Serer, Senghor's tribal group.

like babies... African women carry their infants strapped to their backs; this suggests a relationship with "Mother" Africa.

Woman...desert sands refers to Senghor's family who originated in the village of Elissa (Portuguese Guinea); suggests ties to ancestors being more important than ties to land.

dang is a kind of "couscous" cooked in broth.

descending deeper... suggests the mythical head of all Wolof; he mysteriously rose from the depths of a lake to bring peace.

- Ask students to discuss "Night of Sine" in small groups: What does the poem say about what is important to Senghor? Is it a political poem? What does his career say about what he values?

- For further research:

- Compare the background of Leopold Senghor with the background of the United States president of his time.

- Compare the role of the presidency in the United States and Senegal.

- Locate and enjoy other poems by Leopold Senghor.

SENEGAL: TRUE OR FALSE

DIRECTIONS: Read each of the following statements, then decide if it is true or false. Write your choice on the line on the left. Be ready to defend your answer.

- _____ 1. Senegal is located north of the equator in West Africa.
- _____ 2. Senegal is on the same line of latitude as Florida.
- _____ 3. Senegal is approximately the same size as South Dakota.
- _____ 4. Senegal is in the same region of Africa as Kenya.
- _____ 5. Most of Senegal is covered by rugged mountains.
- _____ 6. Most of southern Senegal is covered by desert.
- _____ 7. Almost 70% of Senegal's population live in urban areas.
- _____ 8. A greater percentage of people live in urban areas today than did ten years ago.
- _____ 9. Differences in vegetation from region to region in Senegal are more a result of variations in rainfall than variations in temperature.
- _____ 10. There are four seasons in Senegal.
- _____ 11. With the exception of those of European ancestry, the people of Senegal belong to one cultural and linguistic group.
- _____ 12. The first Europeans landed in Senegal before Columbus landed in the Americas.
- _____ 13. More of Senegal's trade is with France than with Great Britain.
- _____ 14. Senegal is an independent republic with an elected president.
- _____ 15. Most people in Senegal practice Islam.
- _____ 16. The official language of Senegal is French.
- _____ 17. Desertification is a growing problem in Senegal.

A CLOSER LOOK AT SENEGAL

The following reading is an adaptation of a selection which appeared in the 1991 background booklet sent to Peace Corps Trainees preparing to serve in Senegal. The information was supplied by the Peace Corps staff in Senegal.

THE LAND

Senegal is a country located on the Atlantic coast of West Africa between 13-17° N and 11-17° S. It lies on the western-most tip of the bulge that forms the northern part of the continent. To the north, it borders Mauritania, to the east Mali, and to the south Guinea and Guinea-Bissau. Senegal almost completely surrounds the tiny nation of The Gambia, which bisects it for 300 km. It is approximately the same size as South Dakota.

Most of Senegal is a flat plain which slopes gradually from the Fouta Djallon mountains in the extreme southeast toward the ocean. There are two contrasting seasons throughout the country. The rainy season runs from July to October and tends to be hot, humid and wet, although recurrent drought has been a problem for the past 15 years. The dry season, which makes up the rest of the year, tends to be very hot and arid, except in the coastal regions where temperature and humidity are modified by ocean breezes. North of The Gambia, the country is Sahel, a once productive grassland now devastated by overcultivation, deforestation, and drought. South of The Gambia, the country is wooded savannah, a lush forest (though not rain forest) where the effects of drought have been less severe. Differences in plant life between north and south are largely due to differences in rainfall patterns rather than to differences in land elevation.

ORGANIZATION

The area known as Senegal was partially or completely a French colony for 300 years prior to independence in 1960. Senegal today is a parliamentary republic recognized for its multi-party democracy, and its diplomatic leadership of the Third World in international forums. The country is divided into ten regions, each administered from and bearing the name of its largest urban center.

Dakar is the national capital, the smallest region in area, and the largest region in population. Although almost 70% of the people continue to live in rural areas, a large number of people have immigrated to Dakar over the past twenty years in search of employment and improved living conditions. It is a city of great contrasts and the country's commercial and industrial heart. In many ways it is a modern metropolis with occidental problems and virtues; in other ways it is a sprawling catastrophe with typical urban problems.

The other nine regions of the country correspond loosely to local economic conditions and ethnic makeup. Thies, just east of Dakar, is an agricultural and mining center and the country's leading fishing region. In the center of the country, the regions of Louga, Diourbel, Fatick, and Kaolack comprise the formerly productive areas of peanut cultivation, which have recently hit hard times because of drought, a depressed world market, and internal economic difficulties. In the north, along the Senegal River and the Mauritanian border is Saint-Louis, known for many years as the colonial capital and today as Senegal's irrigated sugar growing region. The Senegalese government hopes to counteract the effects of devastating drought in this region by two soon-to-be-completed dams which will make further irrigation and agribusiness cash cropping possible. In the south are the forested regions of Ziguinchor and Kolda, where rice, millet, and peanuts are cultivated, and in the southeast lies Tambacounda, containing potentially usable deposits of iron ore and uranium.

Transportation in Senegal, when compared to many other African countries, is remarkably easy. An extensive network of paved roads connects all of the regional capitals; numerous unpaved roads of permanent practicability cover most of the country. The most common form of public transportation is bush taxi, a privately owned car or van which makes frequent trips between towns and villages. A railroad network, used mainly for bulk freight, services most of the important urban centers throughout the country.

[RPCV Note: There is also regular passenger service between Dakar, Kaolack, and St. Louis; the Dakar-Bamako railroad has twice weekly passenger service between Senegal and Mali.]

PEOPLE

Although many African countries contain hundreds of distinct ethnic groups, there are only a small number of principal groups in Senegal. The Wolof, the largest group at 36% of the population, live predominantly in the regions north of The Gambia and in the urban centers.

The Pulaar speaking Fulani make up 26.5% of the population. Found throughout west and central Africa owing to their nomadic past, in Senegal they can be divided into two distinct groups: the Pulaar (17.5%), who have traditionally been shepherds or farmers, and the Toucouleur (9%), who have also traditionally farmed. In recent years many have immigrated to the urban centers.

Other smaller ethnic groups, including the Serer (16.5%) and the Diola (9%) live scattered throughout the country. Large groups of people of foreign origin can be found in urban centers, especially in Dakar. These include the French, the Lebanese and Cape Verde Islanders.

RELIGION

While almost 90% of the people of Senegal practice Islam, the Senegalese take great pride in the climate of religious tolerance that exists in their country. In fact, both Muslim and Roman Catholic holidays are officially celebrated by the government.

The Islam practiced in Senegal is organized around several brotherhoods and can be classified among the numerous worldwide Sufi Muslim sects. (Sufism follows the basic tenets of Islam but does not follow all of the orthodox practices of Sunni or Shi'ah Islam.) Some of the Senegalese ethnic groups have been Muslim for over 600 years, while others did not convert until the end of the 19th century. 5% of the Senegalese are Roman Catholic, the religion which came to the country with Portuguese and French colonialists between the 15th and 20th centuries. The remaining 5% are Animist, following traditional African beliefs centered on the power of supernatural spirits. Animism profoundly influences the practice of Islam and Christianity throughout Senegal.

FOOD

Millet is the traditional staple food crop in the Peanut Basin, and in villages is typically served with a leaf sauce or fish (if available) three times a day. Rice, introduced by the French during the colonial period, is also a popular dish. Imported from Thailand or the United States or grown in Senegal's south, it is expensive for the average Senegalese. ...Urban Senegalese and most villagers will serve rice whenever possible.

The national dish is ceebujenn, a tasty concoction of fish and rice simmered in tomato sauce and spices, and whatever vegetables are available. Other popular dishes are mafé (rice and peanut sauce), and yassa (rice, onions, and chicken, beef or fish). White bread, also introduced by the French during the colonial period, is extremely popular, particularly in urban areas. It, too, is expensive for the average Senegalese because all of its ingredients must be imported. On Muslim holidays, the standard fare is goat or mutton. If you are serving in the Casamance, however, you can expect a different diet as the staple crop is rice and a wide variety of exotic fruits is available.

HISTORY

The history of Senegal dates back almost 150,000 years to the Paleolithic era.

Many African empires were prominent in the region from the 10th-12th centuries. The most important was Tekrur, a powerful, trading state along the Senegal River. Slaves and gold were sent north

across the desert in exchange for salt and weapons. Islam first entered the region through this trade.

Europeans began to arrive in the mid-15th century, led by the Portuguese and followed later by the French, English, and Dutch. The Europeans competed intensely for Senegal's lucrative slave trade, and by the end of the 17th century, the French had established forts at Dakar and throughout the Senegal River Valley, while the English had seized the mouth of the Gambia River.

Although established at this early date, it took the French another two centuries to dominate the countryside beyond their forts and coastal cities. They faced stiff resistance from African leaders throughout the country, with Islam often becoming a rallying cry for those resisting French rule. By the end of the 19th century, France controlled most of Senegal north of The Gambia; ethnic groups south of The Gambia continued to resist domination into the early years of the 20th century.

Colonial rule in Senegal, as elsewhere in Africa, was primarily a system of political and economic exploitation. The French introduced the peanut to Senegal as a cash crop in the mid-19th century, and soon Senegal was France's most profitable African colony. France ruled more or less peacefully in Senegal until African demands for independence became too strong to ignore in the years following World War II.

[RPCV Note: It is important to remember that the French colonials were also responsible for setting up the education system in Senegal, and that one of Senegal's most respected leader, Leopold Senghor, was a product of that system.]

In 1959, Senegal and the French Soudan combined to form the Mali Federation which became fully independent in June 1960. Because of internal political and economic differences, the federation was dissolved several months later with Senegal and Mali becoming completely separate independent nations.

Senegal's first President, Léopold Sedar Senghor, was one of the leading figures of the French colonial independence movement. He is also a highly respected French language poet and the only African ever elected to the prestigious and powerful Académie Française.

The constitution of 1962 organized the government as a representative republic with executive power vested in the President and legislative power vested in a National Assembly elected by universal suffrage. In 1976, the constitution was amended to institutionalize four political parties representing political tendencies across the spectrum from right to left. Senghor was reelected in 1978 as a moderate socialist but resigned on December 31, 1980, passing the presidency on to Prime Minister Abdou Diouf.

President Diouf removed all restrictions on opposition political parties. He and the ruling Socialist Party were returned to power by an overwhelming majority in the country's first unrestricted multi-party

elections in 1983. He was re-elected in 1988. Today over a dozen parties are active in Senegalese politics.

As Acting President of the Organization of African Unity from 1985-1986, Diouf led the international diplomatic battle against the apartheid regime in South Africa.

On November 14, 1981, Senegal and The Gambia signed an agreement proposing to unite the two countries as the Confederation of Senegambia. Such a union had been proposed by various government officials since the early days of independence. The Gambia, a former English colony, is completely surrounded by Senegal, a former French colony. The two countries share the same ethnic groups and pre-colonial history, the main differences being their respective official languages and colonial histories.

In 1982 the two countries tried to implement a joint confederation. Political integration of the two countries was going faster than economic integration until the end of 1989 when the two governments decided to dismantle the Confederation.

ECONOMY

Although Senegal has a diversified economy by West African standards, a major problem over the past 15 years has been recurrent drought, which has effectively thwarted all plans for expanded industrialization and increased agricultural production.

The Senegalese government exerts a great degree of control over its peanut oil and phosphates industries, but in most other sectors, foreign ownership, mostly French, is dominant. The country's four primary sources of income are: (1) phosphate mining, (2) light manufacturing, (3) agricultural processing, and (4) tourism. Of the four, only tourism has shown much growth over the past decade. Manufacturing suffers from limited demand and low competitiveness, while phosphate mining suffers from world oversupply.

Peanut cultivation and refining have seen a tremendous decline over the past two decades. Once the country's leading foreign currency earner, the peanut industry now accounts for only 25% of exports. This loss can be accounted for by overcultivation in the traditional peanut growing regions, drought, and the diversion of peanuts from Senegal into neighboring countries for export via the black market. The Senegalese government took a number of steps during 1985 and 1986 to restructure production and marketing systems and to increase domestic prices for farmers. The effects of these steps have yet to be evaluated.

AFRICA AT A GLANCE SOMETHING TO THINK ABOUT

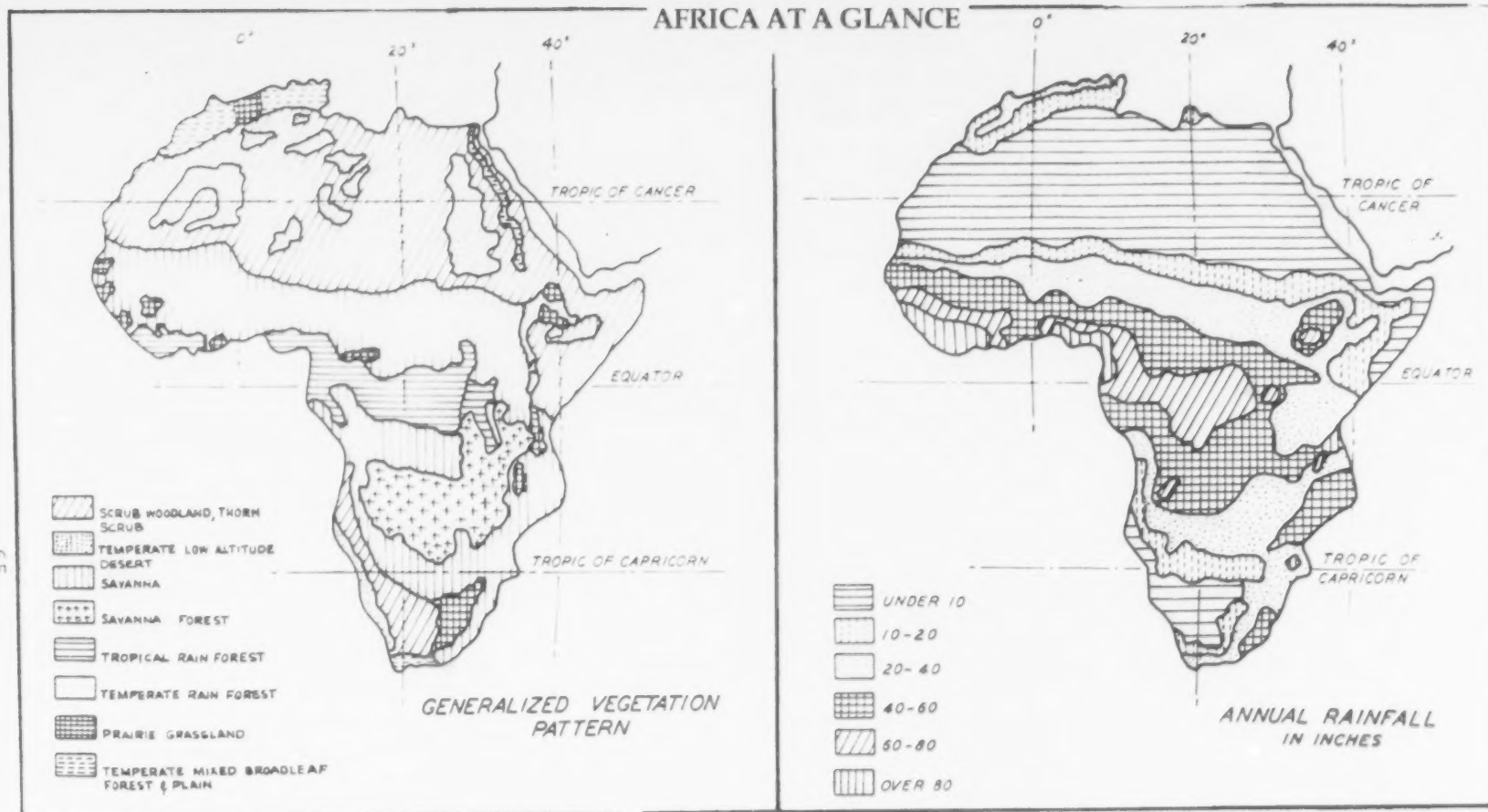
DIRECTIONS: Use the map of the world and four special purpose maps of Africa to complete this worksheet.

1. Use a colored pencil to highlight the area where Senegal is located on all of your maps.
2. Carefully color the desert areas on the rainfall and vegetation maps. Do the same with the savanna areas.
3. What type of vegetation is found in areas of high rainfall (i.e., over 60 inches per year)? Why? In areas of low rainfall? Why?
4. Put a check next to the true statements:
 - a. Most of Africa was colonized by the English.
 - b. The Portuguese settled in the coastal areas of Africa.
 - c. Islam is predominant in southern Africa.
 - d. The largest desert areas are found in northern Africa.
 - e. Senegal is covered mostly by tropical rain forest.
 - f. Botswana ("The Gods Must Be Crazy") and Kenya ("Out of Africa") were colonized by the French.
 - g. Most French holdings in Africa were in the northwestern part of the continent.
 - h. Most British holdings in Africa were in the western part of the continent.
 - i. Most of Africa was under colonial rule in 1952.
 - j. Areas of tropical rainforest lie close to the equator.
5. Use the maps to make a list of 8-10 facts about Senegal. Be able to support your information with evidence.
6. Which countries held colonies in Africa in 1952? In 1990? Why are there no American colonies?

FOR FURTHER RESEARCH

1. What is colonialism? Why did the Europeans colonize America? Africa?
2. What is the relationship between geography and colonialism?
3. Why is Islam predominantly in North Africa?
4. Locate as many special purpose maps of Africa (or West Africa) as you can. Use these maps to add to your list of facts about Senegal.
5. Topics to research: triangle trade, slavery, desertification, deforestation.

AFRICA AT A GLANCE



VEGETATION

Prairie Grassland

Tall deeply rooted grasses are found in areas with over 20 inches of rainfall. Short, less firmly rooted grasses are found in other areas.

Temperate Mixed Broadleaf Forest and Plain
Like the Mediterranean climatic zone, vegetation is similar to that of southern Europe.

Savanna Forest

An area with scattered "thin" forest and coarse grass.

Tropical Rain Forest

No marked dry season; rain falls 10-12 months each year. Forest is lush and never without foliage. Trees are sometimes over 150 feet high.

Temperate Rain Forest

This rain forest-like vegetation is usually found in highland areas where temperatures are cooler. Rainfall is less than in tropical areas.

Scrub Woodland and Thorn Scrub

Encountered in the rocky areas of the desert. Thorny low lying bushes and trees are extremely scattered.

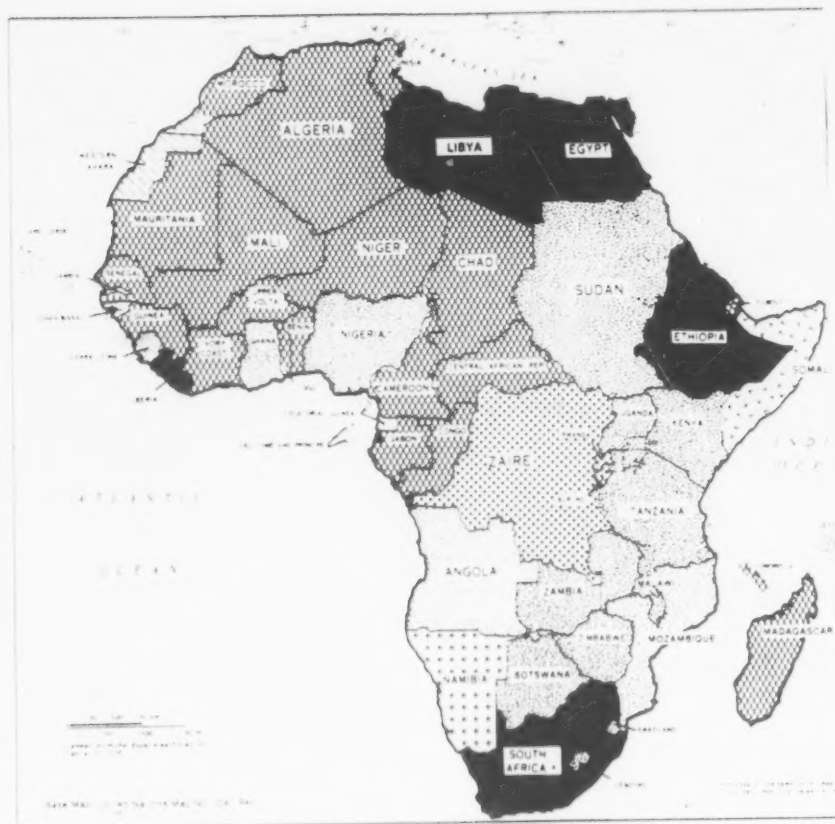
Temperate Low Altitude Desert

This corresponds roughly to true desert; very low rainfall and very little plant life.

Savanna

An area with distinct wet-dry seasons and consistently high temperatures. Soil is light and supports scattered grass and small trees.

COLONIALISM IN 1952



- Belgium
- France
- Italy
- Portugal
- Spain
- United Kingdom
- Union of South Africa
- Independent Country

*South Africa under white minority rule

ISLAM IN AFRICA

(Generalized Boundaries)



- Moslems predominate
- Moslems form significant minority

THINKING ABOUT PRIORITIES

DIRECTIONS: Carefully read this list of attributes, then underline the ten you most value. Rank these ten in order of personal priority, giving reasons for your choices.

___ Competent
___ Efficient
___ Honest
___ Innovative
___ Direct
___ Private
___ Fair
___ Independent
___ Individualistic
___ Organized

___ Generous
___ Indirect
___ Respectful of Elders
___ Patient
___ Optimistic
___ Gregarious
___ Puts Group Before Self
___ Traditional
___ Noncompetitive
___ Discreet

SOMETHING TO THINK ABOUT

1. Compare your choices with those of one other student, making a list of the attributes you have in common. How could you account for the differences and similarities between your choices and the choices of your classmate?
2. Make a class list of valued attributes. Can it be done? Why or why not?
3. Is it ever possible to say "All Americans (or Dutch, or Senegalese) believe/value/think...". If so, when? Why or why not? Is it helpful or harmful? Why?
4. How do we learn values? What is the role of the family, media, and education in this process? Give specific examples of this role.
5. Would your attribute choices be different if you were living in another part of the country? In another part of the world? Why or why not?
6. Predict which ten values someone of your parent's or grandparent's generation might choose. Compare your predictions with the actual choices of someone from an older generation. What could account for the similarities and differences between your choices?

NDANK - NDANK

Ndank-ndank mooy japp golo ci nyaay (Little by little one catches the monkey in the jungle) is an often heard proverb in Senegal -- and one that gives its title to the publication from which the following excerpt comes. *Ndank-ndank* is a collection of essays about Wolof culture written by a former Peace Corps/Senegal Volunteer for "Peace Corps Volunteers who have been in Senegal for several months." As you read this introduction to Molly Melching's publication, keep in mind the audience for which it was written, its purpose, and the author's point of view. Remember that the author is attempting to describe only one of several cultures which make up Senegalese society. Finally, ask yourself if and how these ideas relate to your life in the United States today.

Ndank-Ndank is a book designed for Peace Corps Volunteers who have been in Senegal for several months. By that time, everyone is familiar with the well-known Wolof proverb: "Ndank-ndank mooy japp golo ci nyaay." (Little by little one catches the monkey in the countryside, or things take time!) They may also realize by then just how true this proverb is, for coming to Senegal is not an ordinary move where we are confronted with new people and a new work situation. When we choose to live in Senegal for two years, we also choose to grapple with a whole new society whose values, priorities and goals are quite different from those we have been brought up with, have believed in and have defended for more than twenty years. Consciously or unconsciously, we are all affected by the basic ideals of American society. We learn from an early age that we should be competent, efficient, organized, competitive, independent, industrious, honest, fair, inquisitive, innovative, and respectful of other people's material possessions and privacy.

Why these specific qualities? Because they are necessary to achieve the basic underlying goals of our society such as progress, individual freedom and material prosperity. Indeed, the various aspects of our social structure and daily lifestyle work together in a coherent system to help us achieve these goals: We may dress in any way that we choose, for it is an expression of our individual freedom. Supermarkets and restaurants are organized to give us quick, efficient and relatively cheap food so that we may save time and money. We are encouraged to be on time for work, to be diligent, neat, methodical, and fair if we are to get a raise or promotion. We are taught to attain prosperity. Saving and investment are important to accumulate wealth and provide financial security for the individual. Family structure allows us to leave home at an early age so that we learn to "make it" on our own. Discrimination

because of race, sex or religion is discouraged in order to assure the best person for the job in question and to promote the idea that anyone can be successful. These are only several examples. Is the same true in Senegal?

Wolof society, like American society, can be viewed as a system composed of elements which work together to reinforce the basic goals of the society. However, because these goals differ from those of American society, the dress code, eating habits, work ethics, attitudes towards money and material possessions, ideas about equality, the structure of language, holidays, religion, education, sex roles, and the importance of time and space all reflect different priorities.

As we live in Senegal, we can study each of these various aspects separately, but unless we place them within the context of the over-all system and consider the relation of one aspect to another with constant reference to the system's underlying goals and priorities, we can never comprehend the whole picture. Someone learning to fix cars must study all parts of the automobile and understand how one part is connected to and reinforced by the others. If the person does not bear in mind the purpose of the car -- transportation -- he might replace the old car motor with the newest, most modern refrigerator motor money can buy -- and then wonder why the car won't run.

Foreigners are often guilty of this on many levels of their involvement in Senegal. Despite the best of intentions, they seldom seek to understand the way this society works. Thus they import ideas, techniques, attitudes and projects that work wonderfully at home but are incompatible with or are contradictory to the priorities of the existing system. Then they feel frustrated and bitter when the projects fail, the ideas are rejected and the techniques soon forgotten.

What are the goals of Wolof society?

Traditionally, the well-being of the group and the harmony of the members of the community have been two of the most important goals throughout the centuries. These are goals shared, in fact, by most Black African societies. As Fatou Sow, noted Senegalese sociologist stated: "In Dakar, Lagos, or Nairobi, family unity, the respect of the community and group solidarity are indeed key concepts. Respect for the group as a fundamental ethical value is essential. This fact is observed and repeated over and over and remains inscribed in a living practice which gives form and balance to social life in Africa."

Thus, people are encouraged to be liberal with their money and material goods to promote sharing and positive feelings within the

community. Saving money is seen as negative because [it is] ego-centric. If telling the truth might disrupt good relations or hurt someone's feelings, a lie is seen as the preferable alternative. The caste system, which does not allow for social mobility (and which most Americans look on as a hindrance to progress) was crucial, particularly before colonization, to insuring social harmony and order by giving every member of society an indispensable role to fulfill. Children live with their parents and provide for them when they are old, thus maintaining family unity. Members of the traditional community are taught to be generous, to treat human beings with respect, to participate in social functions and holidays, to fulfill family obligations, to put the group before the individual, to have a sense of honor, always to follow the advice of elders or the designated authority, to welcome people properly into their homes, to be discreet, not to hurt other's feelings, to be patient, to greet everyone, to be optimistic -- even during difficult times, to practice their religion and to observe the traditions and laws of the community. Someone with these qualities is certain to help achieve the goals of his society.

It is obvious that the colonization of Senegal created a new situation by superimposing an alien Western system on the traditional one. This has led to confusion, a deformation of the original system and frustrations for Senegalese and Westerners alike. Yet, the majority of Senegalese living in the countryside still cling to and respect the traditional values.

What does this mean for Americans living and working in villages?

It certainly does not mean that we have to change our beliefs and values to be like Senegalese -- we couldn't do this even if we tried. However, we can make our lives and work easier by understanding and using the system rather than trying to change it by imposing our own priorities and expectations. In this way, we will come a step closer to achieving the goals that Peace Corps embraces: that is, to make contributions to the development of Senegal which correspond to the needs of the Senegalese masses and not necessarily to those of the Western world; to seek solutions which integrate positive Senegalese values and traditions with compatible techniques from the West.

This book does not aim to present all aspects of Wolof society and interpret them for the Peace Corps Volunteer. Neither is it a book of "do's" and don'ts", for the only way we will truly learn about Senegal is through our individual experiences, both positive and negative, and the way we learn to handle them. My intent is rather to provide some tools necessary for those who wish to enrich their cultural experience by

considering different elements of Wolof society in light of and with reference to the underlying goals of this system. Keeping these in mind, we have an unusual opportunity to gain deep insights into another culture as well as into ourselves and our own culture -- particularly if we remain receptive, tolerant and proceed "ndank-ndank."

SOMETHING TO THINK ABOUT

1. What is the purpose of this article?
2. According to the author, "We learn from an early age that we should be competent, efficient, organized, competitive, independent, industrious, honest, fair, inquisitive, etc." Has this been true for you personally? How would you decide if this is true for American society as a whole?
3. Melching states: "Society can be viewed as a system composed of elements which work together to reinforce the basic goals of the society." Put this in your own words. In your opinion, what elements "work together" in American society?
4. From this excerpt, what can you infer about Melching's views on foreign aid and development?
5. In your opinion, are the primary goals of Senegalese society as stated by sociologist F. Sow compatible with the primary goals of American society? Why or why not?
6. According to Melching, what has affected the goals and values of Senegalese society? Generally speaking, what might alter the values or goals of any society? Give examples to support your opinion.
7. Would Melching agree with the following opinion? "The best way to cope with living in a different culture is to completely adopt that new culture as your own." Why or why not? Do you agree with it?
8. What would an international student studying in an American high school need to know about American goals and values? About your school's goals and values?
9. What is the most important thing to remember when you are living or working in another culture? With people from other cultures?

FROM THE FIELD

Shortly after a person accepts his or her invitation to serve in the Peace Corps of the United States, he or she receives a packet from Peace Corps/Washington which includes information about the geography and culture of the country, past and present Peace Corps projects, current events, medical issues, and packing. Packets usually include copies of letters and reports from Peace Corps Volunteers in the field so that future Volunteers will encounter a more personal view of the country.

This collection of letters/reports appears in the 1991 Senegal packet. As you read each entry, keep in mind that the thoughts and opinions expressed are those of that particular Peace Corps Volunteer. Put yourself in the shoes of an American preparing to move to Senegal. Look for cultural and geographic information that will help you adjust to your new assignment. Note the strategies the Volunteers have used to help them adjust. Note, too, the lessons that they have learned.

May 3, 1989
Sedhiou, SENEGAL

Dear Future Colleagues,

Greetings from Senegal, more specifically from the Casamance, where I've been living now for 7 months. I'm a Forestry volunteer assigned to a department capital, a department being roughly equivalent to a county in U.S. terms. I live in an area of the southern Casamance region that is primarily Mandink and in fact I'm the first volunteer doing forestry activities among the Mandink. I was out "in the bush" yesterday, so today I'm staying around home writing reports, letters and such.

If possible, I'd like to give you a little idea of the geography (climate), the cultural environment and the work. I imagine you there in the U.S. getting ready to head out and probably having lots of questions and curiosity about what's involved in living and working as a forestry volunteer for 2 years in Senegal. So perhaps this letter will give you some impressions to add to your expectations and/or anxieties.

The physical environment here in the south is somewhat different than the northern regions of Senegal. Largely as a result of higher annual rainfall the forest is much more considerable in the Casamance. Still the year has very distinct wet and dry seasons; for instance, now it hasn't rained since October. The rains are due to begin towards the end of this month and will (hopefully) continue until mid-October. The forest here as a result of the dry season is more sub-tropical than jungle type forest, but still there are some areas with very large, old trees and areas with palm trees and vines, etc... The temperature in general is quite warm (between 30 - 40 degrees Celsius) though in Dec. and Jan. at night it cools off enough to need a light blanket (don't bring one. you can get one here). The heat is really something. I lived in Kansas for 10 years and I thought I knew what hot is, but this tops that easy. When the heat comes, most everyone (except for the kids) lies low until things cool off around 4 or 5 P.M..

Culturally, be prepared for the unexpected. One fellow I know here, an American, said he never knew what was going to happen, until it [had] already happened. That's kind of

a given when you step out of your culture into a totally different one. Actually Senegal is very interesting because it's between two worlds; the modern world and the ancient world. Both are present here, sometimes side by side. We clearly represent the modern world to Senegalese, and yet we live in the villages, we learn to speak the native languages and as a result sometimes the Senegalese don't know what to make of us. Among the Mandink the Muslim religion is a central part of life. There is a neighborhood mosque next to my house and a Koranic school for the children nearby. Right now, the month of Ramadan is dominating daily life. Because I'm not a Muslim (in addition to the heat), I'm not fasting and the family I live with accepts that fine.

The family I live with is a prominent one here in Sedhiou. It is the traditional multiple generation family, with all various connections and relations making for quite an animated household. There are 12 children under the age of 13 which has been interesting for me because the various levels of language proficiency are clearly laid out. That's been good for me as my Mandink ability has gradually improved.

My living arrangement is a room in this family's new house, in which at present I'm the sole occupant, as they're awaiting the installation of electricity. I have the option after I feel sufficiently comfortable with the Mandink to move to a more independent living arrangement and that is something I'm presently investigating.

There are, of course, pluses and minuses to both situations. The family cooks, does wash and provides a level of security, but then sometimes the intense family atmosphere is too much and I need my space. So we'll see what happens. I have found that my level of tolerance has increased and that things [that] bugged me 6 months ago, don't really matter any more. The family itself is also quite warm and accepting of having a strange white foreigner in their midst. I know I'm a source of constant mirth as I stumble towards some level of adaptation to this culture. The language is really the key and I think you'll find that the 4 month training before site assignment will give you an excellent entry-way into the culture. You just have to be prepared to make lots of mistakes and accept the fact that you really are making a fool of yourself but so what.

The work has some similar aspects to it. I think each forestry volunteer finds their job to be unique and a lot of the volunteers define their work themselves...each site is different and as such the needs and possibilities are different. Essentially I find myself doing community organizing with forestry as the means. I'm working with 3 villages to set up small nurseries of both forestry species and fruit tree species. The work goes slowly and I'm beginning to see I have to let it go slowly, instead of taking over and doing the work for the villagers. There's a long history of development projects running until the foreign worker leaves, after which the projects die. I'm trying to emphasize [using] local material and the transfer of basic tree growing skills, plus the addition of a possible profit motive by selling the trees. [I] hope these 3 factors will lead to the continuation of the work after I go. The Peace Corps Forestry Program has also begun to identify work zones into which volunteers will be assigned over the next 5-7 years, by this means insuring some overlap and the possibility to encourage the continuation of the work.

At present, I have a 10-speed mountain bike which I use to go out to the villages. However I'm soon to get a motorcycle. So that should augment my work radius. Because of the rainy and dry season, nursery work is done in advance of the rains, with planting taking place as early as possible to take advantage of the rains. During the dry season, foresters work to encourage the building of wood conserving stoves and also work with groups doing gardening. Foresters also take vacations during the dry season. Work with Forest Service officials is interesting and critical to the success of the small nurseries.

For this reason it's also important to be able to express yourself clearly in French. Once again language is the key...

Well, those are some of my thoughts. I hope they give you some information. I look forward to meeting you all and will say already, welcome to Senegal.

Matthew Frazel

[Update 1/27/90]

Greetings a second time round. Given the changes in the forestry program since I wrote this first note, I was asked to write a short update.

In the meantime I have moved into a small two-room apartment (with a shower!) and a space adjoining the house where I'm planting a small demonstration fruit tree nursery. I've also gone through a motorcycle training course (off-road riding skills, maintenance, etc.) and [have] been issued a Honda 125. That's been great and of course [has] made it much easier for me to get around to the various villages I am working with. This past September, a new Forestry volunteer was assigned to the work zone I'm working in. She lives in a village about 20 km from me. She and I are presently working together in developing new village-based fruit tree nurseries. We're also to begin building a "forestry house" shortly, which will serve as a house/office/demonstration site for the 2nd year volunteer within the work zone. The plan is that in the 1st year, a forestry volunteer will live in a small village somewhere within the zone in a family setting. This is really central for learning the language and learning how to "fit" into the culture. In the 2nd year, the volunteer would move to this house/office in the arrondissement capital and the cycle would begin again with a new 1st year volunteer starting service in a new village. This system will allow for a lot of overlap, and transfer of knowledge, as well as assure a continuation of our work over an extended period of time. So, I've got to get this house up, [so that] when you'll arrive you'll have a nice place to stay on an occasional weekend of rest from village life.

Otherwise, things are [going] pretty well. I want to mention the species I've worked with this past growing season, again to give you a frame of reference. They included mangoes (I've become a mango worshipper), oranges, papaya, guava, cashews and pigeon pea. I should mention [that] few of my forestry colleagues north of The Gambia have or can work with these species, due to the sharply reduced rainfall in the north. I do also work with more straight forestry species, for such things as windbreaks and "live fences".

Well, I'm about 8 months from finishing my time here and beginning to think about how these many and varied experiences will be integrated into my life... This remains one of the hardest things I've done, but there's no doubt it's proved to be infinitely interesting. OK that's enough philosophizing. Hope to see you soon.

January 20, 1990
Kaolack, SENEGAL

To Prospective Small Enterprise Development Volunteers,

Asalaam Maleekum! Greetings from Kaolack, Senegal. I am finishing up a year as one of the first Small Enterprise Development Volunteers. My job title is "Kaolack Representative for a Dakar-based United States Agency for International Development

Sahel Financial Management Project." What that really means is that I coordinate a team of 5 Senegalese counterparts as we train small business in basic financial management systems. We are currently working with tailor shops, one of the largest informal sectors in Senegal.

My day-to-day activities center around providing on-going technical assistance support to tailors in management, book-keeping and finance. Two to three weeks of every month I visit individual businesses and review their use of the management system. I demonstrate how to apply the financial management techniques learned in the workshops to their own business situation. The remaining 1-2 weeks per month I spend planning/holding additional training activities.

Overall I really enjoy my job. I have days like everyone else where I've just had enough and want to pack it in, but, believe it or not, they pass. [In my opinion] Senegalese men are not accustomed to listening to a woman's advice on anything, let alone on business management. It is not easy to establish credibility in a field outside of the traditional Muslim female role. Nevertheless, in conjunction with my Senegalese counterparts, I have tried to work around that limitation...

Kaolack, itself, is the heart of the peanut basin and the region's economy hinges on the cultivation, sale, and processing of the peanut harvest. It is the commercial center of Senegal outside of Dakar...

To sum it all up, the last year hasn't been the easiest of my life, but it has been one of continuing challenges and rewards. I hope to see all of you later this year.

Susan Bornstein

ALAN BERROUD'S END OF SERVICE REPORT
"The Remedy of Man is Man"
(A Wolof Proverb)

Patience, Persistence, Perseverance and People are some of the more important qualities that I have developed during my two years as a Peace Corps Volunteer in Senegal. As a rural community development worker my job was to help improve the living conditions of the rural population -- in this case the villagers.

After two years of work at the village level I was able to help the villagers develop along certain lines. Construction of a new well and the repairs of three other wells gave the villagers a sufficient water supply, a very basic human need. The building of a small magazine (warehouse) allowed them to store food given to the village from outside organizations like Catholic Relief Services and USAID [United States Agency for International Development]. Without this "magasin" the foodstuff would [have] either spoiled or never been delivered. Organizing a garden co-op gave the villagers the possibility of developing an additional source of income which could be used later on to implement other projects and/or activities important to the villagers, i.e., millet grinder, youth group, medicine for the dispensary, etc.

However, development came to mean more than just bringing material goods or teaching people technical skills. "Civilization is the humanization of man in society". Living and

learning with the people in the village helped me to grow and develop in ways less tangible than acquiring wells or a new school. In traditional Senegalese society, the welfare of the Human Being is much more important than anything of material worth. The extended family plays an integral part in village culture. In Western society individual achievement is seen as something positive. Here individual success is measured only in terms of how it benefits the family as a whole. From this perspective development takes on a very human aspect...

It seems like yesterday rather than two and a half years ago that I arrived in my village. I can still recall the warm and enthusiastic welcome that I received from the villagers. Such warmth and enthusiasm was evident throughout my entire stay in Senegal. The village is fairly large and has about 1200 people. It is located some 200 kilometers east of Dakar in the region of Diourbel. This area is very hot and dry with a sort of sandy, flat terrain.

The villagers are very devout Muslims and one belongs to either the Mouride or Tidjane sects. As I mentioned earlier, the region is very hot and dry. For years an adequate water supply had been one of the basic problems throughout the region. The main source of income for the villagers was peanut and millet cultivation. Average annual income for the villagers was about 300 dollars a year. A few people were lucky enough to open up small shops (small trade) which allowed them to somewhat supplement their meager incomes.

During my two years in the village I resided with the chief of the village and his family which included his wife, mother, two married sons, their wives, grandkids and a younger son and daughter. I lived in my own "neeg" (millet stalk hut) that was part of the family compound but I was afforded a great deal of privacy by the family. My family in the village were the warmest and most hospitable people I have ever known. The chief and his wife took me in as if I was one of their sons. I will always be grateful to them both for their kindness and care.

My diet consisted mainly of millet. When I or the chief had enough money we would buy rice for the family to enjoy for 2-3 days then it was back to millet for a week or so. On some of the Muslim holidays I got rice and goat meat. I would say that I was able to adjust fairly well to the food in the village.

Transportation in and out of the village was no real problem either. A small "camion" (small pick up truck) came through the village every morning except Sundays going into the town of Diourbel some 25 ks away. In the evening one or two cars would leave Diourbel to go "en brousse" letting people off in their villages. Breakdowns were the only real trouble. For example, if your car had a flat between the village and town, you could spend anywhere from 30 minutes to half a day getting the car repaired...

Upon arriving in Senegal two and a half years ago I had no experience whatsoever in rural community development. For the first 5-6 months I had the difficult task of trying to explain to the villagers exactly what it was I was supposed to do. "I am here to help you", I said in my limited Wolof. "Help us do what?" the villagers asked me. "Anything you want me to help you with," I replied, but this time in broken French in the hope that more people would understand. I myself was still unsure about the role I was supposed to play in the village. I knew that I really did not have enough insight into village life at this time or was not comfortable enough with the decision makers in the village to step forth and try to make any changes or even suggestions. Oh, I thought -- this is going to be a long two years.

For quite some time, I had not really developed a village counterpart. I remember all during training how the staff emphasized the importance of developing a village counterpart -- Someone to carry on after you leave. When I first arrived in the village I was working with one person but he was rather young and did not have much village contact. He eventually left to attend school. About 3 months later I became acquainted with Mr. Gaye. Mr. Gaye was my age and sincerely interested in helping me work with the villagers. For the remainder of my time in the village he proved to be invaluable as an interpreter and mediator between the villagers and myself. He did a lot towards educating the villagers to my role in the village. He also played a large part in organizing villagers to implement certain projects and activities. I think I can honestly say that I had the ideal counterpart: hardworking, self-sacrificing, easy to get along with and really dedicated.

Assessing community needs is an important part of community development. Once these needs are brought into view we must decide which of these needs are the most important to the villagers. After several discussions with village elders, the chief of the village, a couple of youth and some women, it seemed that the most pressing need was an adequate water supply. Of course there were many other projects that the villagers also wanted me to implement: millet grinders, latrines, gardens, chicken coops, cattle improvement, etc.. I started to see that by just saying I would help them with doing projects "The Grand Patron Syndrome" could set in. They would expect me to bring all these things while they sat back and did nothing. However, through my counterpart, I was able to explain to them that whatever projects or activity the village became involved in, their participation and contribution was necessary or expected.

Rainy season of 1980 found me helping my family to cultivate their peanuts and millet. In my spare time I did research on well construction and repairs. After the rainy season my counterpart and I surveyed four villages including our own. We talked with villagers about the most efficient means of solving the basic problem of water. After a week long discussion with the respective villages and further collaboration with the President of the Communauté Rurale, Sous-Préfet, and the Inspecteur Régional, it was decided to implement a water project. The project would consist of construction of one well and six [well] repairs.

The entire project took a good five months to complete from start to finish. This was more time than I [had] expected and I was forced to extend my stay in Senegal by 3 months. Once the work was completed, all the villages in the project had a sufficient water supply. It had been 10 years or more that they had been trying to solve this basic problem. I was really glad I could help meet this long standing need.

Along with implementing projects I tried to organize a few groups concerned with creating activities that might improve the general welfare of the villagers. One such group was the Encadrement de l'Education Sanitaire. The goal was to educate and inform the villagers about basic health care and preventative measures. The group lasted for two months mainly because I could not solicit any real support from the doctor in the village nor the teacher at the primary school -- both of whom I felt could be very valuable in the group's development. Also, getting enough material related to basic health care was somewhat difficult. At least the sort of material that could easily be translated by group members, and then presented to the villagers.

Another group which turned out to be more successful was the "encadrement agricole" or garden cooperative. The purpose of this group was to implement a garden right after the rainy season. Hopefully, this would enable the villagers to augment their meager incomes by selling their crops at local markets. The encadrement consisted of 10 to 15

members with my counterpart as president. Another encouraging thing about this encadrement was that the Promotion Humaine (Human Resource Agency) along with the Horticulture Center was directly involved in getting the group off the ground.

It seems hard to believe that my tour is over. I was just now beginning to get a feel for rural community development. At the start, defining my role was very ambiguous and frustrating. I thought my two years [would] not [be] enough time to fully initiate the idea of rural development. Nonetheless, I must move on. The villagers and Promotion Humaine have asked me to stay on a third year; I am very glad to know that my time and efforts spent here in Senegal were well received. I believe that my counterpart and those I worked with in the village will continue in an even greater capacity to meet the needs of their village. Thanks to everyone.

Peace,
Alan Berroud

Keur Maba Diakhrou
May 11, 1989

To Prospective AFSI Volunteers:

Greetings from Senegal! Congratulations on being invited to the Senegal AFSI (African Food Systems Initiative) program. We are looking forward to seeing some new faces around here.

I am currently a second-year volunteer, although I have only spent a year with AFSI. My first six months were spent working with the Inland Fisheries Project, which was subsequently terminated due to a variety of problems. So I have been lucky enough to experience two very different regions of the country (Senegal River and Kaolack) and two different ethnic groups (Pulaar and Wolof). I am happy to say that I am now comfortably settled in Kaolack and heavily immersed in AFSI work.

What is AFSI work? And what do AFSI volunteers do? We've spent this last year talking with villagers, getting to know the terrain and deciding what path we would take in the future. It has been a slow process, like with most new programs, and quite frustrating at times. But whoever said Peace Corps was going to be easy? We have a lot of good information to work with now and have focused our energies in productive directions.

One of our main projects to date is a peanut seed storage experiment. Farmers here have lots of problems storing their peanut seed due to insect infestation. So we decided to experiment with a variety of storage methods, both natural (sand, ash, leaves of the neem tree which have a natural insecticide) and man-made (chemical insecticide). Currently we are preparing for a field day to present the results of our experiment to the villagers. The results look promising and we hope to try out some of these methods next year with the farmers. Another project this year will be to test new varieties of millet and rice in the field. We will be working with farmers to see how [these] varieties perform under traditional farming practices.

Projects like the peanut storage experiment and the millet variety trials are projects which concern all of the AFSI volunteers. But that does not mean that one cannot pursue other work (i.e., tree nurseries, animal husbandry) if one has the time and energy.

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[Agricultural] Extension work can be fun, running around on your motorcycle, meeting new villages and people, talking about farming and about life... The Senegalese are wonderful hosts, and you will generally find people very excited and honored by your visits. Extension work can also be frustrating because of language barriers -- so take advantage of in-country training and study that local language. And don't ever forget a popular Wolof proverb that goes, "ku mun munn" (He who has patience and perseverance will achieve in the end). Good luck!

Tracy Perry

SOMETHING TO THINK ABOUT

1. On a separate sheet of paper make a chart with spaces for information about the following: Volunteer's name, site, problem and project, geography of Senegal, Senegalese lifestyle. Use the Volunteer letters and report to complete the chart.
2. Locate the Volunteers' sites on a map of Senegal.
3. Explain the relationship between the words in these pairs:
 - a. counterpart, community development
 - b. millet, peanuts
 - c. village based nurseries, desertification
4. Make a flow chart which shows the steps the Volunteers followed in executing their community development projects. (Hint: Alan Berroud's report will be helpful for this task.) What are the advantages and disadvantages of such a problem solving approach?
5. What criteria would you use to assess the success of a Peace Corps Volunteer's work? Why? What other criteria can you think of? Were these Volunteers "successful"?
6. What strategies did the Volunteers use and/or suggest for adjusting to work and life in a new culture? In what situations "stateside" might these strategies work for you or your classmates?
7. What lessons have the Volunteers learned from the Senegalese during their time in that country? What can we learn from the Senegalese?
8. Is the problem solving process you described in number four used to solve problems in this country? Could it be used to solve problems in your school or community? Why or why not?

LEOPOLD SEDAR SENGHOR
STATESMAN AND POET

Born and raised in a Senegalese village, Leopold Senghor is most often remembered for his dual roles: poet and statesman of two worlds.

Educated first in Dakar, and later at the Sorbonne in Paris, he was the first African to be fully credentialed as a French teacher. He fought with the French in World War II and spent two years in a Nazi concentration camp. After his release he joined the French Resistance movement.

Senghor's long and successful career in his country's politics began in 1946 when he was sent to Paris as one of Senegal's first representatives to the National Assembly. He later served as the mayor of Thies, Senegal, and founder of the Senegalese Progressive Union Party (UPS), one of Senegal's major parties today. Senghor served as President of Senegal between 1960-1980, stepping down in 1980 to allow his then prime minister, Abdou Diouf to assume that role.

Well respected as a poet, Senghor and his cohorts are credited with formulating the concept of *negritude*, a movement in art and literature which recognizes the contributions of non-colonial Africa to those fields.

Today Senghor spends his time in Normandy, France, and Dakar, Senegal: a statesman and poet of two worlds.

Night of Sine

*Woman, rest on my brow your soothing hands, your hands softer than fur.
Up above the swaying palm trees scarcely rustle in the high night breeze.
Not even a lullaby.*

*Let the rhythmic silence cradle us.
Let us listen to its song, let us listen to the beat of our dark blood, let us listen
To the deep pulse of Africa beating in the midst of forgotten villages.*

*Now the weary moon sinks toward her bed in the quiet sea
Now the bursts of laughter grow sleepy, the storytellers themselves
Are nodding their heads like babies on the backs of their mothers
Now the feet of the dancers grow heavy, and heavy the voices of the alternating choruses.*

*This is the hour of stars and of the night who dreams
And reclines on the hill of clouds, wrapped in her long milky cloth.
The roofs of the huts gleam tenderly. What do they say, so confidentially, to the stars?
Inside, the fire dies out among intimate smells bitter and sweet.*

*Woman, light the lamp of clear oil, that the Ancestors may gather about and talk like parents
when children are sleeping.
Let us listen to the voices of the Ancients of Elissa. Like us, exiled,
They do not want to die and let the torrent of their seed be lost in the desert sands.
Let me listen in the smoky hut where welcome spirits visit,
My head on your breast which is warm like dang just taken steaming from the fire.*

*Let me breathe the smell of our Dead, let me recall and repeat their living voice, let me learn to
Live before descending, deeper than a diver, into the lofty depths of sleep.*

From *The African Assertion*, Austin J. Shelton, ed., New York: Western Publishing, 1968.

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information packets produced for Peace Corps Trainees and Volunteers by the Senegal Country Desk Unit and the country staff of Peace Corps/Senegal.

ORGANIZATIONS WHICH PROVIDED INFORMATION USED IN DEVELOPING THIS PACKET:

African-American Institute
833 United Nations Plaza
New York, New York 10017
Telephone: (212) 949-5666

American Forum for Global Education
45 John Street, Suite 1200
New York, New York 10038
Telephone: (212) 732-8606

Embassy of the Republic of Senegal
2112 Wyoming Ave., N.W.
Washington, D.C. 20008
Telephone: (202) 234 - 0540

Friends of The Gambia and Senegal
George Schaffenburger
4620 48th St., N.W.
Washington, D. C. 20016
Telephone: (202) 429 - 4555

National Wildlife Federation
8925 Leesburg Pike
Vienna, Virginia 22184
Telephone: (703) 790-4000

Peace Corps of the United States of America
1990 K Street, N.W.
Washington, D. C. 20526
Telephone: (800) 424-8580

Victoria International Development Education Association
407-620 View Street
Victoria B.C. V8W 1J6
Canada
Telephone: (604) 385 - 2333

INDIVIDUALS WHO PROVIDED INFORMATION FOR THIS PACKET:

Terry Brill, Jim Flanigan, Marian Francois, Dr. Hope Harder, Carol Herrera, Martha Holleman, Kate Katras, Michael Lowrie, Felicia Peprah-Mensah, Dave Reynolds, Sally Scott, Bill Strassberger, Cindy Snyder, Rick Waters, the Staff and Volunteers of the Peace Corps of the United States/Senegal.

